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The painting to the left is a portrait of Anna Carz Gray (1813-1883) and was done by an unknown artist of Lebanon, Ohio. The picture to the right is the "Portrait of a Lady", by Franz Hals (1580-1666), a famous Dutch painter. Both pictures hang in the City Art Museum of St. Louis and are here reproduced by permission from the Museum. Although the span of time between the two paintings is approximately 250 years, there are striking similarities in costume, for both depict the "cape" and the "cap", items of costume which are still worn by conservative Amish and Mennonite groups in America, although the latter groups have simplified the capes. M.G.

The Life of Jacob D. Guengerich A Pioneer Mennonite Leader in Iowa

ELAINE GUENGERICH

Preface

I have chosen to write a biography of my great-grandfather, Jacob D. Guengerich, as I believe he was a leader in the Mennonite Church to be remembered. Jacob D. Guengerich (1843-1926) was a Mennonite educator, historian, church and Sunday school worker, and a pioneer settler active in community affairs. Though not as well known as his older brother, Samuel D. Guengerich (1837-1929), he nevertheless worked closely with him in various religious and civic enterprises as their correspondence shows. All of his writings, including his diary and personal letters, indicate a warm flow of affection for those about him. Although he was not an ordained minister, Jacob did much to promote the work of the church.

His Life

It was in 1845 that Jacob D. Guengerich's father, Daniel P., set out from Fairfield County, Ohio, to investigate the Territory of Iowa. After selecting claims along Deer Creek in Johnson County, he waited until April, 1846, to move his family and household goods by boat and wagon. The family made their temporary home in a small log cabin near where Joetown is now located.

Also moving to Iowa with this family at this time was William Wertz and family, and Daniel's half-brother, Joseph J. Schwartzendruber, from Allegany County, Maryland.

Plans for building a new home were delayed when sickness struck the entire Guengerich family during August of 1846 and lasted until late

fall. However, in 1847 Daniel P. Guengerich bought a claim north of Kalona in the immediate area of Pleasant Hill School in Washington County.¹

Of this early home Jacob wrote, "My earliest recollections that I distinctly remember is when we moved to our own home in the spring of 1847, near where Kalona now stands, into a new log cabin, which I will describe, as I remember it and in my childish way said, this looks like a stable. The door was made out of split boards called clap-boards. I do not remember that there was a single iron nail in the construction of the whole building. The roof was made of clap-boards placed upon beams lengthwise on the building and held down by weight poles. There was one door on the south side of the building and a good sized fireplace on the east end, with a

¹ *The Mennonites in Iowa*, Melvin Gingerich, 1939, State Historical Society of Iowa, pp. 115-117.

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J. D. GUENGERICH

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chimney built on the outside, not of brick or stone as you see them now (meaning in 1920) but built of split sticks of wood and mortar made out of clay. As time went on some improvements were made, such as putting a few more logs on the building, making an upstairs and a better roof. But I well remember that our bed was often covered with snow in winter time when we woke up in the morning."²

It was in this simple one room log cabin that the first Amish meeting or public worship and communion was held in the fall of 1849. Partaking in this service were Daniel P. Guengerich and wife, William Wertz and wife, and Peter B. Miller and wife and some six to eight children. Although a church was not organized until the spring of 1851, the number of families of like faith began to grow in the Johnson County area of Iowa.

After a steady immigration to this settlement began, regular services were held every two weeks in private homes. Around 1865 the congregation was divided into two districts.

Jacob D. Guengerich writes, "That of all this company there are only two living witnesses (in 1920) to testify to this humble beginning of which is now the largest settlement of the Amish Mennonites west of the Mississippi River."³ These witnesses were his brother, Samuel, and himself.

Another excerpt from his writings tell us of his memories of the hardships that had to be endured at that time, "The writer of this narrative was yet too young to realize the hardships, the privations, the tests of faith that the three families had in the first years, even before a church was established . . . I well remember while sitting beside the fireplace I often saw mother in tears, but was too young to realize what they really did suffer that future generations might be blessed."⁴

The hardships for these early Iowa settlers were plentiful. If they would have had the means to do so, the Guengerich family would have left the country on account of the misfortunes that came their way.

Because of losing his team, Jacob's father traded his pocket knife to have a patch of corn plowed. After being without a team of any kind for perhaps two years, a pair of yearling calves were purchased. Since money was scarce, most of the business was done by barter or exchanging something for labor.⁵

Jacob attended school, which was three-fourth mile from his home, until he was 16 years old. Although the building was rather crude, it was then considered quite modern with three windows and a big box stove. "Miss Emaline King, I shall never want to forget. She always opened the school in the morning by reading a portion of scripture and prayer," writes Jacob.⁶

Many of J. D. Guengerich's contributions to the community and the church were accomplished together with the aid of his brother, Samuel. These boys must have had a close feeling of love for each other as their many letters written to each other during the Civil War indicate.⁷ One can especially feel the warmth of their love in the closing lines of the letters. A quote from Jacob's letter written to Samuel on January 27, 1865, is as follows: "But I will have to close with my writing for this time by giving my best respects to you all, also from father and mother. So much from your affectionate brother and well wisher."

Besides assisting his father with the farm duties, Jacob helped with carpenter work. He writes to his brother, "We have been working in the shop nearly all this winter making furniture and making half-a-dozen spinning wheels."⁸

On January 2, 1868, Lydia Guengerich, born also in Fairfield County, Ohio, became the bride of Jacob. To this union twelve children were born.⁹

In 1870 the first Sunday school held among the settlers in Washington Township was conducted. Among the five teachers were Jacob and Samuel D. Guengerich. Although there was some opposition to these

classes, over fifty persons attended during the first summer.¹⁰

In the first Sunday schools the German language was taught to the children. "With the growing importance of the public school system, the Amish felt that it was necessary to take more active steps in retaining the German language . . . The German language was stressed because the meager amount of Amish church literature was written in that language."¹¹ Not only did Jacob teach German school, but he also taught in public school.¹²

For the next twenty or so years, Jacob's time was mostly occupied by trying to earn a living for his large family. This he did by farming and running a mill and a creamery. All of these were located on the Guengerich homestead about two miles northwest of Iowa Mennonite School.

The creamery was run by water-power from Deer Creek and the mill, which stood near by, was run by steam power. These enterprises became a hub of activity for this area as farmers brought in grain for grinding and cream to be made into butter.¹³

The Deer Creek Mills Dairy Association was incorporated February 11, 1895, with Jacob D. Guengerich the first president of the corporation. At one time there were 70 customers and in a peak year 733,242 pounds of milk were purchased.¹⁴

But the greatest contribution of this early Iowa settler was not in business but in church related activity. To prepare a new song book for the Deer Creek Churches, a committee was chosen. Back of the work of this committee were Samuel and Jacob D. Guengerich. The new book was to contain the best and most common songs from the two or three hymnals being used. Also it was to have selections for the Christmas period and for the use of children. Although there was no music, the

¹⁰ *The Mennonites in Iowa*, Melvin Guengerich, 1939, State Historical Society of Iowa, op. cit., pp. 132-133.

¹¹ Ibid., direct quote.

¹² Information from an interview with Mr. and Mrs. Henry A. Yoder.

¹³ Ibid., and also my father who recalled hearing many incidents related of this period.

¹⁴ *The Mennonites in Iowa*, Melvin Guengerich, 1939, State Historical Society of Iowa, op. cit., pp. 212.

⁵ Ibid., op. cit., pp. 10.

⁶ Ibid.

⁷ My father, L. Glen Guengerich, has in his possession a number of letters written by Jacob D. during the Civil War years.

⁸ A letter written March 6, 1864, postmarked from the Richmond Post Office.

⁹ Information from the family Bible of Mrs. Henry A. Yoder, Barbara, a daughter of Jacob D. Guengerich.

² *A Bit of Early History of Frontier Life*, J. D. Guengerich, 1920.

³ Ibid.

⁴ Ibid.

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J. D. GUENGERICH

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name of the melody was given. This new hymnal was printed in 1892.¹⁵

"About the year 1896, or '97, several brethren in Johnson County, Iowa, conceived the idea of seeking cheaper land and of establishing a congregation of Amish Mennonites. Consequently, in the fall of 1897, J. D. Guengerich, J. C. Gingerich, and J. B. Miller drove south into Missouri, a distance of about two hundred miles, making the trip with horse and buggy."¹⁶ After looking in various localities, they found a seemingly favorable place near Centuria, in Audrain County, Missouri.¹⁷

As a result an Amish Mennonite settlement of some fifteen families thrived for about twenty years when crop failures, unfavorable weather conditions, deaths, poor medical facilities and some other reasons caused the colony to move away. There was always great interest in the religious life of this settlement and one of the Sunday school superintendents was J. D. Guengerich.¹⁸

During this period Jacob acquired some land in the Ozarks of Missouri, near Boss where he had a sawmill. Since this community had no church Jacob (now about 70 years old) donated the lumber to build one where services were held until 1916.¹⁹

The later years of Jacob's life were spent in travel, study, writing, and doing research work in Mennonite history. Jacob wrote, "I went to Canada for a two weeks visit and to canvass for the *Herold der Wahrheit* and when I got started I could not easily quit until I had gone over the whole district . . ."²⁰

Another family letter, dated August 2, 1918, suggests this interest. "Today we are going downtown to find some old *Records* of the early immigrants in Pennsylvania . . ."

He also spent a good share of his time assisting his brother, Samuel, with the job of editing a religious paper, the *Herold der Wahrheit*.²¹

¹⁵ Ibid., pp. 275-276.

¹⁶ *Gospel Herald*, Daniel C. Esch, February 15, 1940, "The Amish Mennonite Colony in Audrain County, Missouri."

¹⁷ Ibid., op. cit.

¹⁸ *Mennonite Historical Bulletin*, L. Glen Guengerich, Vol. VII, No. 2, June 1946, from "The Amish Mennonite Colony in Audrain Co., Missouri."

¹⁹ From an interview with Mr. and Mrs. Henry A. Yoder.

²⁰ In a family letter to his scattered children on October 20, 1917.

²¹ From an interview May 5, 1965, with Will Guengerich, a son of Samuel D.

A later editor of this publication says this: "Jacob D. Guengerich, younger brother of S. D., was a man of like inclinations and character. I first met him in 1912 when he was secretary of the Conservative A.M. Conference. His literary inclination and ability fitted him well for this work. In 1922-1923 he was partly at home with his brother, S. D., and we (three) became better acquainted.

"Jacob spent much time in study. He had much material which he hoped to get into book form as reliable information for future generations. While his hopes never materialized in full, his efforts bore fruit in that other productions were undoubtedly made richer. He was also much interested in the *Herold* and was a staunch supporter. His standards of life as I knew them were high and clean and he counted of highest importance faith in God and the Lord Jesus Christ."²²

²² From 50th Anniversary Issue of the *Herold der Wahrheit*, Jan. 1, 1962, pp. 22-23, written by Evan J. Miller.

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INTERVIEWS

Mr. and Mrs. Henry A. Yoder

Will S. Guengerich

LETTERS

Family letters of Jacob Guengerich to his children.

Jacob D. Guengerich's letters during Civil War.

Family Bible from Mr. and Mrs. Henry A. Yoder.

Kalona, Iowa.

Kenneth R. Davis, Adrian College, Adrian, Michigan, as a Ph.D. candidate at the University of Michigan, is doing research on the "Munsterite Theology from M. Hoffman to Rothmann."

Menno J. Shellenberger
(1897-1921)

MARY CAROLINE HOLMES

(Menno Shellenberger, who died in the Near East on December 14, 1921, was one of the Mennonite young men in the Near East relief unit. He was the son of Deacon and Mrs. Jonathan L. Shellenberger of Hesston, Kansas. At the time he left for the Near East he was president of the Hesston College Young People's Christian Association. The account below appears in the book *Between the Lines in Asia Minor*, by Mary Caroline Holmes, and was published by Fleming H. Revell Company in 1923. The book also has references to Martin Weaver, Milo Zimmerman, and John Detweiler, other Mennonite young men who were relief workers in the Near East at the same time. M.G.)

In late November reinforcements came from the outside world for our Urfa work in the persons of Mrs. Flora Stanton Kalk and Mr. Menno Shellenberger, or "Shelly," as he liked to be called. I had been alone most of the time since early July, and it was very good to have someone straight from America, the lady especially, with modish clothes and hats, and with news from that great world I had been shut out of so long, and I learned that Mr. Hughes was Secretary of State and Mr. Hoover Secretary of Commerce!

Smallpox was epidemic in Urfa just then—it is epidemic most of the time—and I begged "Shelly" to be vaccinated before going to Deirbekr and Mardin with some Near East Relief workers. But he refused, fearing a sore arm might interfere with driving the car. He only went to the bazaars once, but by the time he reached Deirbekr, a week later, he was not well. In two days' time he was so desperately ill with typhus, five Turkish doctors pronounced it, that Mr. Kunzler, the Swiss doctor in Urfa, and our colleague at that time, was telegraphed for.

Immediately an order came from Akif Bey, acting commander of the forces in Deirbekr, that he make all possible haste, and that an escort of soldiers be furnished for him from Urfa. He set out on horseback. He left Urfa at five in the afternoon and rode until eight o'clock. At Gul Punar (the Rose Fountain) he slept until two the next morning, when he was again in the saddle, pushing steadily on all day, reaching Severeke, just half way to Deirbekr, after dark. There he had hoped to find our car and so be able to go

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SHELLENBERGER

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right on that night, but it had not come, and again by two hours after midnight he was off, urging his tired horse to the limit of its endurance. When within two hours of Deirbekr he met the car coming for him, and my interpreter, whom I had sent with "Shelly," mounted the horse, turning his face towards Urfa, while the car sped to the sick lad whose ailment the five wise doctors had decided was measles.

Directly Mr. Kunzler entered the sick room he knew it was not measles, but the worst form of smallpox "Shelly" was up against. Everything was done for the sick one it was possible to do, but, as the Arabs say, "It was mukaddur," fated to be, and after two agonizing weeks, the dear lad passed away. The last morning of his life he asked how he was, and was told he was very ill.

"Shall we not pray?" the sick boy asked—he was only twenty-four years of age. Before he began his prayer he said, "If you will undo my hands, perhaps God can hear my prayer better." His hands had been swathed in gauze to prevent him from scratching his face. They were undone, and God did hear the prayer he offered and answered it by making him forever well before set of sun.

Mr. Kunzler, the kind-hearted doctor, who had been physician, nurse, friend and comforter, as a last service of love, made the coffin, placed the bloated, disfigured body in it, conducted the funeral and committed these earthly remains of "Shelly" to a grave on a bleak hillside outside the city of Deirbekr, near other American dead, far, oh, so far, from America.

The telegraph conveyed the tidings to us, and I immediately sent a special messenger to Aleppo with the sad news, together with letters from Mrs. Kalk and myself to "Shelly's" mother in Kansas. The messenger got across the Euphrates, only to encounter deep snow, and had to turn back and wait for warmer weather. But, early in January, "Shelly" died December 14th, the messages to the bereaved family were received. A lump comes in my throat as I record the fact that "Shelly's" five brothers immediately offered themselves collectively to take his place in the Near East.

Opportunity came my way, near the close of this eventful year, to send letters to be mailed which had been waiting, many of them, since January. All through the year when the time seemed auspicious to get them to the mail box in Aleppo and postscripts had been made, the

way closed, and back on my desk they went to wait for a surer opportunity. I hesitated much this time, for none of the letters sent by messenger from Aleppo had reached Urfa, but I sewed them up in cloth, and watched the friendly Arab secrete them, determined to try to get a word out to America, if possible. Three months later I knew they had been mailed when I began to get replies from across the sea.

Mennonite Research
News and Notes

MELVIN GINGERICH

C. Richard Beam, from the Department of Foreign Languages, Millersville State College, Millersville, Pennsylvania, expects to spend the summer of 1966 in communities where the Pennsylvania German is still spoken for help in his work on the new *Pennsylvania German Dictionary*.

David E. Snyder, Holstein, Nebraska, is attempting to gather information on a Mennonite community that at one time existed west of Hildreth, which is in Franklin County, Nebraska. As president of the Society for the Preservation of the History of Adams County, Nebraska, he is also interested in preserving the Roseland Mennonite Church.

Part Two of the *Abstracts of the Records of the Society of Friends in Indiana* has recently been published by the Indiana Historical Society (Indianapolis). It was edited by Willard Heiss and is an illustration of what Mennonites could do in publishing lists of their records.

A film on "Old-Fashioned Bread Baking in Rural Pennsylvania" was produced in 1965 by The Pennsylvania State University, under the direction of Dr. Maurice A. Mook. A nine-page description of the film, which shows Mrs. Bennett Byler making homemade bread in Mifflin County, as well as the film, can be obtained from the University Division of Instructional Services, 103 Carnegie Building, The Pennsylvania State University, University Park, Pennsylvania.

Jack Wallace Porter's dissertation, done at the University of Wisconsin in 1964, on "Bernhard Rothmann 1495-1535; Royal Order of the Münster Anabaptist Kingdom," is now available from University Microfilms, Ann Arbor, Michigan.

Marlin Jeschke, Goshen College, Goshen, Indiana, completed his doctoral dissertation at Northwestern University in 1965 on the theme "Toward an Evangelical Conception of Corrective Church Discipline."

The 175th Anniversary
Celebration at Scottdale

GERALD C. STUDER

Visitors from at least five states, the District of Columbia and thirty-two Pennsylvania towns and cities attended one or more of the events held in connection with the Mennonite 175th Anniversary Celebration at the Scottdale Mennonite Church over the weekend of October 16-17. The observance celebrated the coming of the Mennonites into the Westmoreland-Fayette county area in 1789-90-91. It was planned by a committee of nine persons from the three Mennonite congregations in Scottdale. The states were California, Minnesota, New York, Indiana and Ohio. The visitors represented many professions and occupations including a former Assistant United States Commissioner of Education, a licensed engineer who has originated a 13 month calendar and is a descendant of an early Mumaw settler, and several college professors. Orders for the Anniversary booklets were received from nine additional states.

More than 100 persons went on the 18 mile tour held on Saturday afternoon of which more than 90 were non-Mennonite visitors. Undoubtedly many of these were members of the Westmoreland-Fayette Historical Society whose officers chose this celebration as part of their annual fall program.

The displays received much comment and praise. Many local persons responded to an announcement in the local papers months before the celebration by offering prized old documents and artifacts for the display. A committee, chaired by Paul W. Shank, Circulation Promotion Manager for the Mennonite Publishing House, set up the spotlighted displays in the front corners of the church auditorium. Anything not clearly Mennonite was eliminated. Different colored backgrounds and brief captions accompanying each item accented the entire display. Original parchment (sheepskin) deeds, as well as handwritten indentures, plus old letters, account books, and a license to operate a 76 gallon whiskey still were included. One agreement between Jacob and Martin Loucks was witnessed by a John Sterret who was snow-bound one winter in Mt. Pleasant while on his way to Kentucky to visit a relative, Daniel Boone. By the time the weather improved, he had decided to stay and farm. He bought a substantial tract and several years later Daniel Boone visited

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SCOTSDALE

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him. This document was entitled "Daniel Boone slept here."

More than 200 persons attended each of the two major public sessions held Sunday afternoon and evening. In the morning sermons were preached at each of the three Mennonite churches on the same text, "Remove not the ancient landmark." One pastor challenged his congregation to assume responsibility for the upkeep of the first, and long abandoned and neglected, Mennonite cemetery in the area. Some Mennonite residents who have lived in Scottdale for several decades did not know that such a cemetery existed or, if they did, had never visited it.

One of the visitors from a considerable distance reported that she had always told her two teen-age children that they were of Lutheran descent but that through this celebration she discovered that they were earlier of Mennonite stock. Another non-Mennonite local citizen who gave invaluable help in the preparation of the anniversary booklet, *Over the Alleghenies*, expressed gratitude for the assignment given her, adding, "It is only through this that I have learned who I really am." Since only nine descendants of the early Mennonite settlers are presently members of one of the Scottdale Mennonite churches even though there are probably a thousand non-Mennonite descendants in the immediate area, many of the members had little interest in the celebration. But as some of them were asked to help prepare the displays or to assist in other ways and as still others heard the talks given, this interest noticeably increased so that plans are afoot to organize a permanent local historical group which may meet several times each year.

The celebration served at least three purposes both by the six to eight newspaper articles that appeared one per week prior to the celebration and by the publication of the special anniversary booklet and the special services and historical tour: first, it interpreted Mennonitism to the non-Mennonite local community; secondly, it interpreted the rich Mennonite history of the area to the present Mennonites in Scottdale; and thirdly, it informed the local people who are of Mennonite background of their predecessors.

The anniversary booklet of 64 pages including 25 pictures and a map, is a significant supplement to the history of the Mennonites in this

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(The Sonnenberg Mennonite Church, in Wayne County, near Apple Creek, Ohio, was established by Swiss Mennonites, who came from the Sonnenberg community in the Bernese Jura mountain plateau in Switzerland, about six miles from the town of Tramelan. The following account appears in a small note book loaned to the editor by Simon Sommer, Millersburg, Ohio. The original information was compiled by Deacon Jacob J. Moser with additions by D. A. Schneck. Simon Sommer organized the material. MG.)

Immigration. The first Swiss families to come to Wayne Co., Ohio, were Peter Lehman, Isaac Sommer, Ulrich Lehman, and David Kirchofer.

They started from Switzerland in April 1819, embarked at Havre, France, and were on the ocean 47 days. They landed at New York, then went by wagon through Philadelphia, Lancaster, Pittsburgh and Canton to near Wooster, Ohio.

They lived together in a schoolhouse. During the daytime the men travelled the surrounding territory; eventually each one buying an 80-acre farm in the heart of what is now the flourishing Sonnenberg Settlement.

These four families wrote to their friends in Switzerland that land could be bought cheaply, and that they were so grateful to the Lord that now they could worship God according to the dictates of their consciences. This persuaded seven more families and three single persons to come to Sonnenberg in 1821. Viz.: Bishop John Lehman, Jacob Bixler, Abraham Lehman, John and Christian Lehman, Jacob Moser, Abraham Zuercher, Peter Hofstetter, David and Samuel Zuercher.

These were followed in 1822 by Ulrich Gerber, a minister, Michael Gerber, a deacon, and Jacob Gerber.

In the year 1824 the following named persons came over: Peter and John Welty, Christian Beer, John and Abraham Tschantz, John and Christian Waley, Christian and Abraham Gilliom, Nicklas Hofstetter, Abraham Falb, Michael Baegly, John Loganbill, David Baumgartner, Ulrich Sommer, and Peter Schneck.

In 1825 the following came: David Althaus, Ulrich and Peter Moser, and Bishop Daniel Steiner. The last named went to north of Orrville, and started the Crown Hill congregation.

The following came in 1828: John Heyerly, and Isaac Falb.

History of the Sonnenberg Church

The Ministry.

1. Bishop John Lehman was ordained in Switzerland. He was silenced Dec. 25, 1827. Born 1764. Died July 17, 1846. Aged 82 years.

2. Ulrich Gerber was ordained minister in Switzerland. He was silenced in the fall of 1829. Born 1783. Died April 27, 1869. Aged 86 years.

3. Michael Gerber was ordained Deacon in Switzerland. Born 1763. Died March 24, 1841. Aged 78 years.

The first ordination took place July 8, 1827, when Peter Schneck and Ulrich Sommer were chosen as ministers, and ordained by Bishop John Lehman. In the spring of 1829 Peter Schneck was chosen by lot as Bishop, and was ordained by Bishop Daniel Steiner from north of Orrville.

4. Bishop Peter Schneck. Born July 16, 1781. Died April 16, 1861. Aged 79 years, 7 mo. 16 da. First one buried in new cemetery.

5. Ulrich Sommer was ordained Bishop, chosen by lot, May 15, 1842. Born May 17, 1792. Died May 14, 1880. Aged 87 years, 11 mo. 27 days. Abraham Tschantz—Deacon—June 1828. Born July 30, 1797. Died March 14, 1866. Aged 68 yr. 7 mo. 14 da.

Burials. Up to the time of the death of Bishop Peter Schneck the dead were buried on the farm then owned by Abraham Lehman, one-half mile north-east of the present cemetery.

6. John Heyerly was ordained minister, being chosen by lot, June 9, 1839. Born 1807. Died August 30, 1844. Aged 37 years.

7. Christian Sommer was ordained minister, chosen by lot, October 13, 1844. Ordained Bishop by the unanimous choice of the congregation October 12, 1862. Born August(?) 1811. Died December 4, 1891. Aged 80 years 3 months.

8. Peter Lehman was chosen by lot as deacon January 5, 1851. In 1868 he moved to Morgan Co., Missouri.

9. Christian Schneck was chosen by lot as minister July 17, 1853. He was ordained by his father Bishop Peter Schneck. Born March 22, 1823. Died April 17, 1895. Aged 72 years, 25 days.

10. Christian D. Steiner was chosen minister by lot April 29, 1866, and was ordained by Bishop Ulrich Sommer.

11. Christian Welty was chosen Deacon by lot April 29, 1866, and

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was ordained by Bishop Ulrich Sommer. In 1868 he moved to Morgan Co., Mo.

12. Jacob J. Moser was chosen as deacon, by lot, May 16, 1869. Born Oct. 13, 1840. Died Jan. 22, 1922. Aged 81 years, 3 mo. 9 days.

13. Jacob Nussbaum was chosen by lot as minister, and was ordained by Bishop John Moser of Putnam Co., Ohio.

Dec. 10, 1882, he was chosen as Bishop by the voice of the congregation and was ordained by Bishop Christian B. Steiner of the Crown Hill Church. Born April 12, 1841. Died July 30, 1924. Aged 83 years, 3 mo. 18 days.

14. Jacob S. Moser was chosen a minister, by lot, Oct. 2, 1892, and was ordained by Bishop Jacob Nussbaum. Born Dec. 3, 1860. Died March 4, 1949. Aged 88 years, 3 mo. 1 day.

15. Cleophas N. Amstutz was ordained minister, chosen by lot, Dec. 22, 1895. Ordained by Bishop Jacob Nussbaum. Nov. 16, 1913 he was chosen Bishop by the voice of the congregation and was ordained by Bishop Jacob Nussbaum. He died March 5, 1949. Age 71 years, 4 months, 23 days.

16. Abraham Neuenschwander was ordained a deacon in Indiana and was accepted as deacon of the Sonnenberg congregation Nov. 17, 1917. Born Jan. 20, 1851. Died June 16, 1925. Aged 74 years, 4 months, 26 days.

17. Louis Amstutz was chosen, by lot, as minister, March 17, 1925, and was ordained by Bishop C. N. Amstutz. March 3, 1932, he was ordained Bishop by lot, C. N. Amstutz and E. F. Hartzler officiating. Born March 29, 1894.

18. Benjamin F. Geiser was chosen deacon, by lot, March 24, 1925, and was ordained by Bishop C. N. Amstutz and J. S. Gerig. Born March 29, 1881.

19. Jacob Neuenschwander was chosen minister by lot Jan. 25, 1931. He was ordained by Bishops C. N. Amstutz, E. F. Hartzler, and O. N. Johns. Born May 6, 1893.

20. Lester D. Amstutz was born Feb. 2, 1922. Ordained July 23, 1950. Relieved June 15, 1952. Ordained for Bethel Church as Bishop Nov. 3, 1953.

21. Harlan W. Steffen. Born Feb. 23, 1934.

Marriages.

The first wedding was solemnized Dec. 31, 1822, when Ulrich Lehman and Barbara Gerber were joined in

the holy bonds of matrimony by Bishop John Lehman.

There were only twelve families in the settlement, and all were invited to attend. The groom's brother attended the wedding in wooden shoes.

Baptism.

All applicants for baptism were baptized in secret up to 1834. This custom was brought to America as a result of the persecution in the reformation period.

On Easter Sunday, 1828 Bishop Daniel Steiner baptized five applicants. This was the first baptismal service at Sonnenberg.

In 1834 Bishop Peter Schneck abolished secret baptism. Up to 1841 baptismal services were held Easter morning. Since then on Good Friday.

(Here the paper lists the yearly baptism from 1828 through 1930, with the exception of 1898, 1906, and 1929, when there were no baptisms. The number baptized each year as well as the bishop who officiated in the services are listed. MG)

Bible Conferences.

1. Feb. 10-15, 1914. Instructors: E. L. Frey and S. H. Miller.

2. Dec. 7-12, 1915. Instructors: N. H. Mack and J. S. Gerig.

3. Feb. 6-11, 1917. Instructors: E. L. Frey and S. G. Shetler.

4. May 19-26, 1929. Instructors: N. H. Mack and M. S. Zehr.

5. Jan. 12-16, 1931. Instructor: H. N. Troyer.

August 14, 1929, the Ohio Women's and Girls' Missionary Society met at Sonnenberg.

The Tri-County (Wayne, Medina, and Stark) Sunday School Meeting was organized Oct. 12, 1912. This first meeting was held at the Sonnenberg meeting house, with C. N. Amstutz and J. S. Gerig serving as moderators.

The same organization met at Sonnenberg a second time Sept. 1, 1919, with I. W. Royer and Isaac Zuercher serving as moderators.

Nov. 5, 1927 this organization met for the third time at Sonnenberg, with O. N. Johns and Louis Amstutz serving as moderators.

Swiss Conference.

Oct. 15, 1878, an unusual Church Conference was held at Sonnenberg. The following Swiss congregations were represented by the brethren indicated: Sonnenberg: Bishops Ulrich and Christian Sommer, Christian Schneck, Minister, and Jacob J. Moser, Deacon. Berne, Ind.: Bishop Christian Sprunger and Deacon Christian B. Lehman. Bluffton, Ohio: Bishop John Moses, Christian

Zimmerly, Minister, and P. P. Steiner, Deacon. Crown Hill, Wayne Co., Ohio: Bishop Christian B. Steiner and D. C. Amstutz, Minister. Bishop John Moser of Bluffton, Ohio, was Moderator.

The Young People's Meeting was organized in September, 1911. The Brethren John P. Lehman, D. A. Schneck and Benjamin Amstutz served as a program committee. At first all services were conducted in the German language. Later the English language gradually replaced the German.

May 11, 1924 they started to have Sunday School and Church service every Sunday. David P. Lehman and E. P. Gerber were the choristers. Attendance 456. English Classes 26. German Classes 17. In September, 1919, the Missionary Sewing circle was organized.

August 14, 1929, the Ohio Women's and Girls' Missionary Society met in the Sonnenberg Meeting House.

Dec. 18, 1913, a quarterly Mission Offering was started.

The second Church building cost \$1285.31.

Meeting Houses.

Originally the religious services were held in dwelling houses or in barns. The first house for public services was erected in 1834. It was a log building 30 feet square with three windows in each of two opposite sides and a door and one window in each of the other opposite sides. This was in the south-east corner of the David Kirckhofer farm. Said David Kirckhofer was one of the pioneer settlers from Switzerland.

The second meeting house was built a little west of the original one in 1861. (The frame was raised the same day my mother was born, Aug. 16, 1861. S. W. Sommer.) The size of the second meeting house was 40 feet wide and 50 feet long and eleven feet high from floor to ceiling. It cost \$1285.31.

In 1907 the third meeting house was built on the same spot as the second. The old building was moved off its foundation to the north, blocked up, and used until the new structure was ready.

When it was decided to build, a committee of five brethren was chosen. The committee chosen consisted of Peter Sommer, David Bixler, Fred Geiser, Jacob Nussbaum, Daniel P. Gerber. Cleophas N. Amstutz, a minister, worked with the committee.

The new structure was a frame building 46 feet wide and 72 feet long, 18 feet from the floor to the ceiling, with a large balcony. It has

(Continued on Page 7)

SONNENBERG

(Continued from Page 6)

a comfortable seating capacity of 600. There is a cement basement under the entire building.

The cost was \$5600. It was dedicated Sept. 29, 1907 with an all day meeting. Jacob Nussbaum, the home Bishop, and Bishop Fred Mast preached in German in the forenoon and in the afternoon I. J. Buckwalter of Dalton and David Hostetler of the Salem Church near Weilersville, Ohio, preached in the English language. Daniel H. Amstutz was chorister to lead the singing.

SCOTSDALE

(Continued from Page 5)

area which was previously written by Edward Yoder and published in 1942. Copies of either the new booklet, *Over the Alleghenies* or the earlier one, *The Mennonites of Westmoreland County, Pa.* are available from The Scottdale Mennonite Church, Corner of Market and Grove Streets, Scottdale, Pa. 15683 for \$1.00 each.

Science Ridge Ministers

(On June 27-29, 1958, the Science Ridge Mennonite Church, Sterling, Illinois, observed its centennial anniversary. A twelve-page anniversary booklet was prepared, containing the program, pictures of the speakers and an historical sketch of the congregation. On page two the list of its ministers and deacons was given. Below is the list. M.G.)

Ministers

Abraham Detweiler 1858-1859
Benjamin Hershy 1860-1871
Henry Nice 1865-1868
Joseph Allebaugh 1862-1863
Benjamin Lapp 1863-1864
Henry Yothers 1868-1869
Abraham D. Ebersole 1869-1889
John W. Rutt 1869-1870
John Reisner 1881-1889
Philip Nice 1891-1902
John L. Rutt 1897-1899
Samuel Good 1904-1905
Aaron C. Good 1906-1951
A. E. Kreider 1918-1921
Robert Keller 1950-1954
J. Frederick Erb 1956-1962

Deacons

Elias Snively 1859-1865
Jacob Rutt 1865-1887
Philip Nice 1887-1891
Amos Landis 1891-1894
Abram Burkhardt 1895-1922
Daniel Ebersole 1909-1922
S. R. Good 1923-1933
Benjamin Mellinger 1923-1948
(resigned)
Gaius Horst 1947-1952

Science Ridge Mennonite Church

ELWIN N. LEFEVRE

In 1847 the first "Pennsylvania Dutch" people arrived in Whiteside County, Illinois, but it was 1852, however, before the first Mennonites came to Sterling in the person of Benjamin Stauffer and his wife. In the immediate years following, more Mennonites mostly from Lancaster and Bucks County, Pennsylvania, arrived. At first they met in Jacob Snively's corn barn. In 1858 a church building was built on the present site, on land donated by Jacob Snively. The site chosen was adjacent to a small community burying ground which was later taken over by the church.

The name Science Ridge did not originate with the Mennonites, but it was adopted from the surrounding community known by that name. The one room school house that stood opposite the church had acquired that name because of its prominent interest in science and education.

Although the church was actually built in 1858 the formal organization did not take place until January 16, 1859, when trustees were elected. It is believed that a minister and a deacon were also chosen. The first minister to serve the church for any length of time was Benjamin Hershey, when he came to Sterling in 1860 from Canada.

QUERY

David B. Gracy II, Editorial Assistant of the Texas State Historical Association, University Station, Austin, Texas 78712, wishes to have information on the settlement of 160 Mennonites which settled on the lands of the Littlefield Lands Company, Littlefield, Texas, in the 1912-1920 period. Littlefield is located south-west of Amarillo, in Lamb County.

Arthur A. Martin, Ephrata, Pennsylvania, wrote "An Investigation of Amish Schools, in Lancaster County, Pennsylvania" for his M.A. degree at Millersville State College, Millersville, Pa. He received his degree in May 1965. During the past three years he taught in a two-room rural school where all of the children were either Old Order Amish or Old Order Mennonite.

Rodger T. Ericson, a sociology major at Augsburg College, Minneapolis, spent Christmas vacation studying "Amish Society" in Elkhart County, Indiana.

Mennonite Research News and Notes

MELVIN GINGERICH

The editor has received three issues of *The Cumberland Valley Mennonite Historical Bulletin* beginning with number 1 on June 1, 1960. The chairman of the Washington-Franklin Mennonite Historical Committee is Roy M. Showalter, Maudsenville, Maryland. The first issue, by Roy M. Showalter, is on the Mennonites of the Beaver Creek District of Washington County, Maryland. The second one is "A Brief History of the Strasburg Meeting House," by Harry L. Burkholder, published in January 1964. The third, by Reuben W. Eberly and John C. Kuhns, is "A Brief History of the Chambersburg Mennonite Church" and was published in December 1964. The plan is to publish a number on each congregation in the conference district.

The *Casselman Chronicle*, published by the Springs Historical Society, Springs, Pennsylvania, appeared in two issues for 1964, a Spring and Summer issue and a Fall and Winter number. Among the items of note were "Bender's Tonic Elixir Vitae," by Rhoda Bender, and "Grantsville Town When I Was a Lad," by George W. Diefenbach.

The Mennonite Publishing House, Scottdale, Pennsylvania, has recently reprinted the two following important books:

Wolkin, Rudolf, *Die Hutterer. Oesterreichische Wiedertaeufer und Kommunisten in Amerika.* Wien, 1918. Reprint, 1965. With map and 3 plates. Cloth. vii + 200 pages. Price \$7.45.

Wolkan, Rudolf, *Die Lieder der Wiedertaeufer. Ein Beitrag zur deutschen und niederlaendischen Litteratur—und Kirchengeschichte.* Berlin, 1903. Reprint. Cloth. vii + 295 pages. Price \$10.50.

Wilmer Swope has called our attention to two items in the *Antiques Magazine*. On page 174 of the August 1962 issue announcement was made that a gift of Habaner ware from Hungary and neighboring countries was made to the Museum of Fine Arts in Boston, Massachusetts (See the article "Habaner" and "Ceramics" in the *Mennonite Encyclopedia*.) In the January 1960 issue, pp. 102-105 appeared an article on David Roentgen, with pictures of his works. Roentgen was a noted cabinet maker associated with a famous Mennonite clockmaker. (See "Clocks" in *Mennonite Encyclopedia*.)

Book Review

Lutheran Reformers Against Anabaptists. By John S. Oyer. Martinus Nijhoff, The Hague. 1964. Pp. 269. \$7.20 from Mennonite Publishing House, Scottsdale, Pa.

This book, subtitled "Luther, Melancthon, and Menius and the Anabaptists of Central Germany" is an excellent analysis and critique written in a superbly clear and orderly manner. Its purpose is to make a fresh examination of the writings against the Anabaptists by the Lutheran Reformers and of the Anabaptist movement itself in Central Germany. An attempt is made to fix more precisely the nature of Anabaptism as the Lutherans saw it. Finally an attempt is made to ascertain the essential conflict in religious ideas between Lutherans and Anabaptists, based on the accusations of both parties. There is therefore no balanced picture of the Reformers since the purpose is not biographical. The good index greatly augments this book's usefulness as a reference work.

Dr. Oyer has made another significant contribution to the growing library of studies, long overdue, which corrects the traditional view of Anabaptism derived from the polemics of the Reformers themselves. This view was inevitably and seriously one-sided and this inadequacy needs to be met not so much from any interest in exonerating the Anabaptists as from the need to more accurately understand the movement.

The book raises many interesting questions and offers much insight on many facets of Christian history and experience. What might have happened if the Anabaptists had encountered such treatment more generally as they experienced in Central and West Hesse (pp. 72-73)? The description of the baptism procedure (given on page 83) is noteworthy and will surprise some readers with its inclusion of the sign of the cross. At many different places (such as page 90) there is considerable enlightenment and illustration concerning the practice of communion of goods; also the basically different attitudes toward what constitutes heresy and the reliability and desirability of tradition, not to mention the attitudes toward marriage, the civil order, and the responsibility to evangelize. Solid historical precedent is given for the practice still found in many parts of the American Mennonite Church to tie discipline of members to the observance of communion. The last line of chapter 6 is a sad commentary on the value and outcome of aggressive and prolonged contro-

versy: "Menius ended his days worn out with the disappointment of bitter controversy."

Author Oyer supplies some intriguing sidelights as when he observes that Luther believed no heresy permanently active in the Christian Church or that the humanist backgrounds of Melancton and Menius made them less reticent to ascribe a relatively higher position to works than Luther did. Some of his summarizations and judgments are outstanding as when he says: "Historians have tended to examine the Anabaptists' more radical eschatological views with scrupulous zeal and to overlook the equally fantastic views of the Reformers," or when he presents a long list of contradictions in the writings of Luther and Menius concerning the Anabaptists. But the author is just as capable of disarming honesty as illustrated in his saying: "The Anabaptists would have tried the patience of a saint."

The book is attractively printed in large easy-to-read type on good quality paper. There are remarkably few typographical errors but it seems evident that a "not" was omitted in a footnote on page 247.

—Gerald C. Studer

Mennonite Research News and Notes

MELVIN GINGERICH

Paul E. Crunigan is writing a doctor's dissertation at the University of Toronto on "The Manitoba Schools Question and Canadian Federal Politics."

Peter Thiessen is writing on "The Mennonites and Participation in Politics" for his master's thesis at the University of Manitoba.

John George Doerksen's master's thesis at the University of Manitoba is on the "History of Education of the Mennonite Brethren of Canada."

The correct title of Myron Augsburger's doctoral dissertation which he completed at the Union Theological Seminary in Richmond, Virginia, in 1964, is "Michael Sattler, d. 1527; Theologian of the Swiss Brethren Movement."

A reprint of Abraham Godshalk's *A Description of the New Creature* has recently been made and is available from Lester R. Sauder, Books and Bibles Store, R. 1, Ephrata, Pa. It was first printed in an English edition in 1838 at Doylestown, Pa. The price is 65 cents postpaid.

A recent issue of *The Journal of Ecumenical Studies* has an article by a young Catholic layman scholar on the faculty of Leland Stanford University which "is the first treatment by a Roman Catholic which

deals in generous, indeed praiseworthy, fashion with the testimony of the Anabaptists and Free Churches," quoting Dr. Franklin H. Littell of Chicago University.

The Gospel Book Store, Berlin, Ohio, has a supply of *The Descendants of Barbara Hochstetler and Christian Stutzman* for \$10.00 each postpaid. This reprint will be welcomed as the book had long been out of print.

The Family Record of Barbara, Christian P. and Eli P. Herschberger, published in 1964, may be ordered for \$2.00 from Joseph C. Herschberger, Route 1, Arthur, Illinois. Those listed in the 105 page book are the descendants of Paul Herschberger, who was born in 1811. Many of his Amish and Mennonite descendants live in Ohio, Illinois, and Iowa.

Maclean's, "Canada's National Magazine," has a major article in its September 4, 1965, issue on "Market Day in Kitchener." On its front cover it announces the article by this phrase: "Why gourmets flock to Kitchener's wonderful Mennonite market." The article, by Edna Staebler, is illustrated with color photographs. The article does not point out, however, that the market was established many years ago through the influence of Jacob Y. Shantz, for many years a leading citizen of Kitchener and a Mennonite.

The first regular meeting of the Mennonite Historical Society of Ontario was held at Conrad Grebel College in Waterloo on September 25, 1965. The principal address was given by Dr. Norman High on "The Cultural Contribution of Mennonites to Ontario." Following the meeting of discussions groups and a fellowship dinner at 5 p.m., Dr. Earle Snyder gave an illustrated lecture on Mennonite sights in Ontario.

John A. Hostetler, Temple University, has completed his research report on "Education and Marginality in the Communal Society of the Hutterites." This is the result of an intensive three year research program.

R. Herbert Minnick is writing a doctoral dissertation in the field of sociology at the University of Florida on a comparative sociological analysis of the several Parana, Brazil, Mennonite communities, paying special attention to the social and cultural changes that have occurred among them since their arrival from Europe in 1930. He spent the past year in Brazil under a Foreign Area Fellowship Program grant.

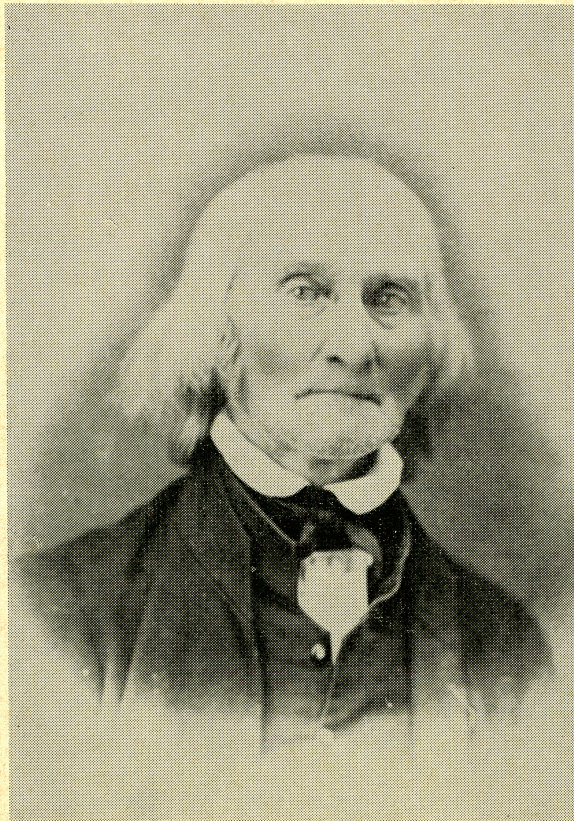
E. L. McDowell is doing a master's thesis at Emmanuel College, Toronto, Ontario, on the "Factors Common to Anabaptism and Methodism."

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HENRY BRENNEMAN

Henry Brenneman was born near Edom, Virginia, November 1, 1791, and died in Fairfield County, Ohio, August 24, 1866. Baptized in 1813 and married to Barbara Beery in 1816, he with his young bride emigrated to Fairfield County, Ohio, in the spring of 1816. He was the father of Bishop John M. Brenneman, Bishop George Brenneman, and of Minister Daniel Brenneman, who helped found the Mennonite Brethren in Christ Church. This photograph, made in Elkhart, Indiana, was likely taken in the 1860's. As a costume study, it shows long hair, a beardless face, a high shirt collar and dark neck cloth, a vest and coat with "stand-up" collars, but with neither buttoning up to the neck.

Mr. and Mrs. Henry Wideman, York County, Ontario, sat for this photograph in Stouffville, Ontario, perhaps in the 1860's. Mr. Wideman was born in 1810 and died December 14, 1871. Both were Mennonites. Mr. Wideman was buried in the Wideman Cemetery in Ontario. In this picture Mrs. Wideman is wearing an apron and a cape. The latter is of different color and cloth than her dress and apron. The cape has a different style than the others pictured previously on this page in this series of costume studies. Note Mr. Wideman's long hair, gray beard, dark neck cloth, wide lapels on his vest and coat, and the buttons on his vest. These two photographs are from the Phoebe M. Kolb Collection in the Archives of the Mennonite Church, Goshen, Indiana. MG.



MR. AND MRS. HENRY WIDEMAN

Albrecht Schiffler, 1846-1928

(An Autobiography Written in 1926)

I was born on the twelfth day of February 1846, on a farm joined with two other farms and a mill. These four were called "Bernhardsmuhle," nearly two miles from the large town "Neuenstein" where I went to school and church. I had one brother who was 2 years older than I. His name was Frederick (Fritz). Then I had two sisters. Christine the oldest one died when four years old. Christiana died when nine months old. My third sister Christine, is still living, her name since she is married is Mugele. They

live in a town "Zuffenhausen" by name.

My father died when I was twelve and one half years old. Mother kept the small farm for several years, then she sold it. A few years later she married again; one daughter was born to them, which is my half sister. She lives in Iowa. She was out here and you have seen her.

I worked for my uncle until I was twenty years old; at that time a war broke out, and I at once went (by consent of my uncle) to get the necessary papers to immigrate to

America. With some difficulty I obtained them.

On the fourth day of June, 1866, I left home, bade mother and sisters farewell promising them to come back in six years and bring them over to America. My brother Fritz and step-father had immigrated several months before I did. As neither of them had written yet I had no way to find them. But I had the address of my uncle, which was Kurtztown, Berks County, Pennsylvania, and I found him. I worked there nearly two years, then went to Chester County where I got better wages, and was converted in the

(Continued on Next Page)

ALBRECHT SCHIFFLER

(Continued from Page 1)

Mennonite Church and baptized, received as a brother, which occurred on Christmas Day 1870. Over a year after that I went to Illinois, where I farmed and on the third day of September 1871 was married to Mary Althouse. And on the third day of March 1872 I was ordained to the ministry for the Washington Church Tazwell County, Illinois. Which church I served till December of 1878 when we moved to Adams County, Nebraska. Where we organized our church on Christmas day in the Carter school house, with myself as minister and Brother Samuel Lapp as deacon, in all a membership of fourteen. We held our meetings in the above school house until we built our first church, which was dedicated on Christmas day 1882. In the summer of 1883 I was ordained as bishop.

Our children were:

Abe (Abraham) in Illinois on August 4, 1873
 Emanuel in Illinois on November 27th 1875
 Elizabeth in Illinois on September 29th 1877
 John in Nebraska on March 16th 1879
 Sarah in Nebraska on May the 8th, 1881

My companion died on November 18th, 1917, at the age of 78 years, 1 month, and one day.

My chief desire in life has often changed, as I advanced in my studies in school I had a plan to prepare myself for the preaching of the Gospel and then go to Africa as a missionary, but God has overruled all my plans and desires to his Glory. And I see now clearly, "His way is the best way."

As concerning worldly affairs, mine and my companion's chief desire was to work for a home of our own, free from debt and keep it so, to be strictly honest in all my dealings with everybody: our sons and our daughters imitated and I trust they will always keep it and live it out.

Now I know that I was only a steward over earthly things and must leave all behind, by God's grace I kept myself from getting weighted down with desires to get rich in earthly goods, but to have treasures laid up in heaven, which will endure forever. My desire now is to [serve] God and the Church

faithfully until this my tabernacle will be dissolved and my redeemed soul will be received to Christ's embrace.

My VOYAGE

(At Heilbron fifteen miles from my house) where I boarded a river steamboat went as far as Manheim, next morning boarded a larger steamboat on the River "Rhine" which brought us to Cologne. Early next morning we had time to and see the great Cathedral with it's two steeples or towers, each 502 feet high, went inside the great church, saw several altars where priests were reading mass and had lights burning. Coming back to our hotel the proprietor went with us over a boat bridge over the great river "Rhine" where I took the train which brought us the same evening to the city called "Bremen" where we had to wait two days, and then on a river steamboat we were taken out to the ocean Steamer. Where we had to climb on a shaky stairway to the deck of the great steamer and then go down two stairs and find the number of the (our) small department, which was intended for to eat our meals and sleep on a straw mattress. When all the passengers had their places and then two cannon shots were fired as a signal for farewell and starting on the long voyage over the great Atlantic ocean. After about three days over our steamer stopped at "Southampton" England, took in coal and toward evening our steamer started again out on the great wide ocean and for over a week we only see heaven and water. Several other ships passed us close enough so we could exchange greetings one to another by waving our hats. For several days and nights we had storm and the ship plunged up and down and then again from side to side the other way. Many of the passengers got seasick, and I had it about two days. Then on Sunday afternoon we saw a sailboat coming right toward our ship. When it was close enough our ship stopped and a sailor let down a rope ladder and a man who was a pilot from New York City now had the guiding of our steamer and we expected to land soon in New York City. But near Brooklyn the steamer stopped (as it was dark) and cast anchor. After we had gone to bed a sailor came down and called very loud and said; Tomorrow morning at four O'clock, every passenger must appear on

deck, dressed, washed clean and hair combed, as we would be examined by a doctor, who only looked over the large crowd of passengers, took the report of the steamer's physician, and all passengers were allowed to land.

This part belongs to the beginning of this History.

When I was a week old I was carried by a nurse, four godfathers, my father and several women to the Lutheran Church about two miles and baptized, and given my names Albrecht Fredrich Andreas. This was done according to Lutheran custom.

Copied by a great granddaughter Zola Eileen Schiffer, July 24, 1950, from the original.

Recopied by a grandson George E. Schiffer January 25, 1966.

(The above copy was furnished by a grandson, George E. Schiffer, Everson, Washington. His brother Albert J. Schiffer, Cascade, Idaho, has the original hand written autobiography. See *Gospel Herald*, February 2, 1928, p. 959, for the obituary. M.G.)

Research News

An excellent article on the Mennonite youth LIFE Teams, written by Walden Howard, appears in the January-February, 1966 *Faith at Work* magazine, available for 50 cents from Faith at Work, Inc., 295 Madison Ave., New York, New York 10017.

W. Balke, Ned. Hervorm Predikant, Stationsweg 1, Bodgraveven, Netherlands, is writing a doctoral dissertation at the University of Utrecht on John Calvin and the Anabaptists.

The Mennonite Library and Archives, Lincoln Highway East, Lancaster, Pennsylvania, has issued a brochure describing its activities and issuing a call for funds to help it liquidate its building debt. The library and archives have had over 3,000 visitors since their opening in June, 1964.

Arthur A. Martin, Ephrata, Pennsylvania, wrote "An Investigation of Amish Schools in Lancaster County, Pennsylvania" for his M.A. degree at Millersville State College, Millersville, Pennsylvania. He received his degree in May, 1965. During the past three years he taught in a two-room rural school where all of the children were either Old Order Amish or Old Order Mennonite.

My Life and Experiences

WALTER E. YODER

I was born in LaGrange County, near Howe, Indiana, on the Pretty Prairie on January 8, 1889. This small prairie is a beautiful farming community and must have appealed to those early settlers as a good place to live and raise their families. There was a small church started about the year 1865 following the Civil War. However by the time I came on the scene the little fellowship was beginning to break up and families were moving out. My grandfather, Jacob Yoder, and his father in law, Christian Warye, went to Johnson County, Iowa, about the same time. When I was three years old my parents sold their farm and bought a farm on the Hawpatch in the south-western corner of LaGrange County, near the village of Topeka, Indiana. I am sure that my parents chose this community because there was a strong, growing Mennonite church here. The Maple Grove Mennonite Church had two young ministers who had been ordained just a few years before. J. S. Hartzler was ordained in 1881 and Jonathan Kurtz in 1882.

The farm at our new home was an ideal farm for children to grow up in close contact with nature. There was a small maple grove where each Spring we had the pleasure of helping gather the sugar water, see it evaporated and boiled down to maple syrup. Of course we were treated to maple taffy and maple sugar. At the back end of the farm was a thirty acre patch of virgin timber. Running through this timber ground was a small open ditch that emptied into the Emma creek as it crossed the corner of the farm. What a place to cool one's feet on a hot summer day and hunt crawfish or lie on top of the gate across Emma creek and fish for shiners with a string, a bent pin and a fish worm. And what a joy in the spring of the year to wander among the large trees and find wild flowers, the violets, the trillium, the Jack-in-the pulpit and May flowers.

My first three years of school were in a one-room country school with its eight grades. After my oldest sister was ready for high-school my parents decided to send all of us to the Topeka school. Here the first six grades were in two rooms, three grades to each room and the Junior high-school in a room of two grades. This led naturally into the high-school since the high-school was in the same building. I graduated from high-school in the spring of 1908. The following summer I went to Goshen College for the required twelve weeks

of preparatory work for teaching. I taught a seven month term in Clearspring Township and returned to Goshen College for the twelve weeks Spring term and remained for the Summer term, so that one year after high-school I had taught a term of school and had one year of College to my credit. This was followed by my second year teaching in LaGrange County, Indiana, after which I decided to go back to Goshen College and take the Music Teacher's Certificate course. After the summer session I went with J. J. Fisher to his home in Johnson County, Iowa, taught the fall term of school and at the same time taught my first singing class at the East Union Church, Kalona, Iowa.

Some Early Church Experiences

One of my pre-school Sunday-school teachers was Bertha Zook, who later married I. R. Detweiler and who together were two of our early missionaries to India. As I think of the final service before they left for India, when our bishop Jonathan Kurtz laid his hands on their heads and commissioned them to go forth to India with the Gospel of Jesus Christ, I was greatly impressed with the scene of the church sending forth its first foreign missionaries. Then, after several years of service in India it was found that Mrs. Detweiler's health could not bear the rigors of India as a missionary and they were forced to come home, I was again impressed by the way God overrules in our lives.

It was in the regular program of the Maple Grove church to have a series of evangelistic meetings every winter. In December of 1903 our evangelist was Jacob Gerig, Smithville, Ohio. I was in the eighth grade in school, and as the meetings continued my heart became a battle ground. Christ, through my conscience, was telling me that I was sinner and in need of Him as my Saviour. The Devil was saying that I was too young and should wait a few years. Then one evening as I was endeavoring to slip out with my burden, a good brother stopped me and said, "Walter we hope you will accept Christ. I am praying for you." That night and all the next day in school the battle raged. That evening while I was doing chores I finally said, "Lord Jesus, I accept you as my Saviour." At once there followed a peace flooding my soul. How real and how precious that experience has been through all these years. I must confess there were a few times when the cares of this world and neglect in my devotional life dimmed the glow of that first experience and I had to ask with Cowper, "Where

is the blessedness I Knew, When first I saw the Lord?" It has been almost sixty years since that first experience with the Lord and He has grown more precious to me as the years continued.

Another experience that has been with me and acted as a governor through all my life happened at one of the Indiana-Michigan Sunday School Conferences about the time I was a Junior or Senior in High-school. The conference was held in the maple-grove across the highway from the old Maple Grove Church. Sometime during the conference, M. S. Steiner who was president of the Mission Board, came on the grounds. He came with a definite purpose to present the cause of Missions to the conference. During the last evening he preached the closing message presenting the cause of Christ in a powerful way and calling upon all young people to commit their lives fully to Christ. I stood to his invitation, indicating by that, that I would be willing to serve Christ when and where He might lead and this pledge has ever been before me in every major decision.

Why Music?

I need now go back and pick up another thread that influenced my entire life. I must have been about ten years old when late one summer afternoon Mr. Roscoe from the Wilson Music Company in Goshen drove into our yard with a one horse spring wagon on which he had a beautiful reed-organ. He asked my parents if he could set this instrument in our house. There was no regulation in the Maple Grove church prohibiting families to own an organ, and since my parents and all the children sang and enjoyed music the parents finally consented. Since it was late afternoon the parents invited Mr. Roscoe to unhitch his horse and stay for the night. That evening Mr. Roscoe played the organ and the family stood around the organ and sang from the Gospel Hymns. We were then a family of eight children plus mother and father and we were all good singers. What a joyful evening that turned out to be! Soon after I began to take lessons. My teacher taught me more of the fundamentals of music than organ technique. I learned all the scales in all the keys both major and minor. Then she followed with the arpeggios of the tonic, subdominant and dominant in all the keys both major and minor. This knowledge was a great help to me when I later began my study of theory of music in college. After two years of teaching a one-room school in Indiana and after my first Singing Class in Iowa, I felt that my

(Continued on Page 4)

LIFE AND EXPERIENCES

(Continued from Page 3)

life work would be in some phase of Music, so I was determined to go on with my studies. John D. Brunk was head of the Music department at Goshen College. He was a very well trained musician, a fine Christian gentleman, an excellent teacher, and a man that had at heart a desire to develop and train the Mennonite Church in the best tradition and style of unaccompanied congregational singing. I owe much to this fine teacher for the interest he instilled into my life for good hymn singing and an improvement in our Church hymnody. It was he who taught me that we were in danger of losing our heritage of good hymns, because of the demands of the church for the subjective Gospel Songs. I finished the Music Teachers Certificate course in 1913. During the next few years I taught singing classes and whenever I received an invitation I directed the music for evangelistic meetings. The winter of 1913-'14 Bro. Amos W. Geigley and I conducted meetings in Ontario, Indiana, and Ohio. Other ministers with whom I worked during the next few years were S. E. Allgyer, C. Z. Yoder, J. S. Hartzler, and C. F. Derstine. Working with these fine ministers in evangelistic meetings was one of the richest spiritual experiences of my life.

Fifteen Years Detour

Two important events of my life happened in the year 1917. The first was our country entered World War I in the spring of 1917. I was caught in the military draft. I had claimed exemption on grounds of my religious convictions that war was wrong and could not be supported by a Christian. The second was my marriage to Matilda M. Schertz that autumn. My plans had been made with the churches in North Dakota, Saskatchewan, Alberta and Oregon for singing classes beginning in the spring of 1918. Now, due to the draft, I could not leave the country. I therefore canceled all those engagements and had to think of something else to do in case I was not called up by the military draft board. My father-in-law needed a farmer, and since my call did not come up for my physical examination until March 1918 I had already begun farming. After informing the draft board of this they placed me in class C-2, which excused me until the 1918 crop was gathered. On November 11, 1918, the Armistice was signed by the German government and the war was ended. However, now I was farming and a man cannot go into farming without going into debt, or

at least I could not. So I felt that God had somehow guided me in this direction and I should be content and do what I could in the Metamora Mennonite church and community. The Metamora church had some very good music talent that I felt should be encouraged and used. Most of the time during these years I had some music project on hand. In 1925 a men's chorus was organized with members from the Metamora, Roanoke, and Calvary Mennonite churches. I directed this group from its beginning until we moved to Goshen in 1931.

My Goshen Experiences

I came to Goshen College in 1930 to direct the music at the Young People's Institute. It was at this time that Dean Noah Oyer asked if I would consider coming to Goshen to teach the music and direct the choruses. I told him I was hardly prepared for that, but he encouraged me by saying I could continue my studies after I began my teaching. I said I would have to think and pray and take up the matter with my wife. This was a difficult problem for us to decide. J. D. Brunk had died in 1926, and the Board of Education was not in favor of a strong music education program at Goshen College, at least so it appeared to me. The music program had been floundering around for a number of years, although I thought B. F. Hartzler was getting it under control and was doing good chorus work. We finally decided that this may be where God wants me to serve, so I wrote to Dean Oyer and accepted his invitation to come to Goshen as teacher of music. Dean Oyer was ill at the time of my writing and my letter received the attention of the President S. C. Yoder, who visited us some time later and arrangements were made for my work to begin in September 1931. I continued my music education by attending summer sessions at Northwestern University until 1937 and received my Master of Music degree in 1938.

The first five or six years at Goshen College were very difficult for all concerned, the constituency, the students, the teachers and the college administration. These were the early years of the great financial depression of the thirties. Money was scarce, farm prices were hitting the bottom, many banks had closed, and the country was groping for a way out. College attendance was at a low ebb, with Goshen attendance around two-hundred thirty students. During my first years I taught Sight Singing, Elementary Harmony, Advanced Harmony, History of Music, and had charge of three choruses, A-cappella, Men's

and Women's Choruses. Only the Men's chorus made the annual Chorus tour. It was not until 1936 that the administration consented to let the A-cappella chorus make the Spring tour to Chicago and the Illinois churches. I felt that since Goshen College was co-educational the A-cappella chorus represented the college better than the Men's Chorus. I was happy to make this change also because the literature for mixed voices is much better and much more plentiful.

In 1941 our country was again mixed up in another world war. This brought about a drouth of young men in colleges, so much so that we would hardly have had enough men to be able to have an A-cappella chorus if it had not been for the men in the Seminary who were glad for the Chorus experience. At the close of the war in 1945 the students began to flock to the colleges and Goshen's attendance grew by leaps. Goshen was soon in need of more buildings. During my tenure in the Music Department the following buildings were erected: the library, the Union, the West Lawn Women's residence, High Park Women's residence, the Arts Building, and the Church-Chapel. With more students we needed more faculty help and Mary Oyer joined the Music faculty in 1945 and Dwight Weldy in 1949. I continued to teach until the close of the 1956-1957 school year. The twenty-five years at Goshen College were great years for Goshen College and for all who were connected with her. There were seven lean years, then eleven years of world political unrest and war, and seven years of growing pains. Those last seven were the most interesting of my twenty-five with the college, because of the rapid growth in number of students and the spreading out of the campus.

General Conference Music Committee

I was elected as a member of the General Conference Music Committee in the summer of 1913. At this meeting General Conference commissioned the Music Committee to prepare a book of Gospel Songs for use in the Mission stations, for Sunday-School, Young People's Meetings and Evangelistic Meetings. In the spring of 1914 the committee met in the home of C. Z. Yoder, its chairman, near Smithville, Ohio, remaining in session for almost one full week. Here we compiled the songs for *Life Songs*, published in 1915. It was while working on *Life Songs* that the committee became aware of the weakness of many songs to instill a deep worship ex-

perience. It became a common experience to have S. F. Coffman or J. D. Brunk call a halt and begin a speech which always ended with the argument showing the need of the church for a standard hymnal for church services. This resulted in a recommendation to General Conference in 1917 or 1919 or both for such a hymnal. It must have been during the 1919 General Conference that the Music Committee was commissioned to begin gathering materials for a "Hymnal for Church Services." The Publishing House helped the committee to get the church hymnals of other denominations and all the members began to collect materials each thought our church should have. We had full committee meetings one week each year until the work was completed in 1927. I was a co-opted member of the Music Committee when they met at Goshen College in the summer of 1937 to compile *Life Songs* No. 2, published in 1938. For a number of years I was on the teaching staff of the Summer Bible School of the College congregation. It was at this time that I saw the need for three-part songs for the children from fourth to eighth grades. I therefore made some arrangements for our use there, and then kept on making more arrangements until I had seventy-five or eighty hymns. At our next annual meeting of the Music Committee I brought these out for the committee to see and evaluate, and they agreed with me that these three-part hymns might be useful to our general Mennonite church. It was agreed that we should ask the Publishing House to publish the Junior Hymnal. The Publishing House saw the possibility of correlating songs for Juniors with the Summer Bible Courses being prepared at that time. There were some forty songs suggested by the people preparing the Bible studies which were sent to me for arranging and adding to the book. Thus *Junior Hymns* was born.

World War I ended my career as a singing class teacher. It also practically ended singing class instruction in the Mennonite churches. For twenty years very little music teaching, hymn study, or chorus singing was done in our churches. In the late twenties the Colleges began to send out their choruses. At first only Men's choruses were allowed to travel among the churches. Later, with the colleges sending out their A-cappella choruses on tours among the churches a new interest developed in singing and many churches started choruses of their own, using them most at Christmas and Easter time. The

General Conference seeing this trend and realizing also that our hymnal had been in use for about twenty-five years and *Life Songs* No. 2 was in use for twelve years, and C. B. Shoemaker, treasurer of Mennonite Publishing House thought it was time for another song book for the church, we began working on compiling materials for the church's use as a second book. We tried to keep in mind the Chorus needs, and the church's needs for more good hymns. Realizing also that the time was at hand when we should revise our church Hymnal, we wanted to prepare the church for better church music. I made a research into our German hymnody of the early nineteenth century and found that we had many of the good German chorales in these books. After finding good translations we included quite a number in *Songs of the Church*, published in 1953. The newest book compiled by the Music Committee was our *Hymns of Praise* published in 1958 by Scottdale. At the present time we are working on the revision of our Church Hymnal. No date has yet been set for its publication.

(Walter Yoder died in 1964. The date of this autobiography is not known. M.G.)

Mennonite Research News and Notes

MELVIN GINGERICH

I. Daniel Rupp's *Immigrants in Pennsylvania*, from 1727 to 1776, listing more than 30,000 names of German, Swiss, Dutch, French and other settlers has been reprinted in an indexed edition. The 587 page, cloth bound book is available for \$12.50 from Genealogical Publishing Company, 521-23 St. Paul Place, Baltimore, Maryland 21202.

The Genealogical Publishing Company also offers for \$10.00 the 320 page, indexed, illustrated cloth bound reprint of Walter Allen Knittle, *Early Eighteenth Century Palatine Emigration*. It contains five passenger ship lists.

John A. Hostetler's *Hutterite Life* has recently been published by the Herald Press, Scottdale, Pennsylvania. It is a companion to his *Amish Life* and *Mennonite Life*.

The results of John A. Hostetler's research on the Hutterites have been made available in a mimeographed report of 263 pages under the title "Education and Marginality in the Communal Society of the Hutterites." The research was supported by the Cooperative Research Pro-

gram of the Office of Education, U. S. Department of Health, Education and Welfare as well as by funds from the College of Liberal Arts at The Pennsylvania State University, University Park, Pennsylvania. The report was issued in 1965.

John B. Ristuben submitted a doctoral dissertation in 1964 to the University of Oklahoma on "Minnesota and the Competition for Immigrants." Several pages (218-221) are devoted to the settlement of Mennonites from Russia in Minnesota.

H. Royce Saltzman wrote a doctoral dissertation at the University of Southern California in 1964 on "A Historical Study of the Function of Music Among the Brethren in Christ." The first chapter presents "The Background and Origin of the Brethren in Christ Church," one section of which is devoted to "The Anabaptist and Pietistic Movements."

Jack Wallace Porter's dissertation written at the University of Wisconsin in 1964 on "Bernhard Rothmann 1495-1535, Royal Orator of the Münster Anabaptist Kingdom" is now available in a Xerox copy from University Microfilms, Ann Arbor, Michigan. The study is a new appraisal of the theology and point of view of Rothmann.

Marlin Jeschke's Ph.D. thesis completed at Northwestern University in 1965 although it is in the field of theology and not Mennonite history will be of great interest to Mennonites. Its subject is "Toward an Evangelical Conception of Corrective Church Discipline."

Karl-Heinz Kirckhoff in 1960 submitted a thesis to Wilhelms University in Westphalia, the second part of which dealt with "Die Täufer im Stift Münster." This was published in *Westfälische Zeitschrift* in 1962 as the "112. Band", at Regensburg, Münster.

Willard H. Smith published "William J. Bryan and the Social Gospel" in the January, 1966 *Journal of American History*.

The master's thesis "History of Education of the Mennonite Brethren in Canada," by John George Doerksen, has been microfilmed by the Mennonite Historical Library, Goshen College, Goshen, Indiana. This 210 page document was presented at the University of Manitoba in 1963 as a master's thesis in education.

Daniel Yutzy and Russell R. Dynes presented a paper on "The Religious Interpretation of Disaster" at the Midwest Regional Meeting of the Religious Research Association, in Cincinnati, Ohio, on February 18, 1966.

Mennonite Historical Association Members 1965-1966

MELVIN GINGERICH

The Mennonite Historical Association, authorized by Mennonite General Conference in 1939, has as one of its purposes "to give opportunity for financial support" of the work of the Historical and Research Committee. For this purpose three kinds of membership have been provided, regular membership at \$2.00 per year, contributing memberships at \$5.00 per year, and sustaining memberships at \$25.00 or more per year. Below are the names of those in the latter two categories during 1965 and 1966.

Sustaining Members 1965-66

Charles G. Bauman
Fred S. Brenneman
Olen L. Britsch
John H. Burkholder
Ivan W. Brunk
Ernest R. Clemens
David D. Derstine
Harold Dyck
A. C. Gingerich
Melvin Gingerich
Orie J. Gingerich
Owen Gingerich
A. L. Glick
Melvin Glick
Orland R. Grieser
A. P. Hallman
Marvin E. Hostetler
Warren A. Lapp
Lester L. Litwiller
M. J. Livingood
Lewis S. Martin
Alvin J. Miller
Orie O. Miller
Nelson D. Moyer
Ina Plank
Wilmer Rheinford
Floyd L. Rheinheimer
Milton Rohrer
Mrs. Jacob A. Shenk
Joseph N. Weaver
J. C. Wenger
J. Glen Widmer
Howard C. Yoder

Contributing Members 1965-66

Elizabeth Bender
Ira J. Buckwalter
Ernst Correll
Martin C. Eby
Paul Erb
C. L. Graber
John G. Habecker
H. Harold Hartzler
F. E. Kauffman
Elmer Kennel
C. J. Kurtz
Ira D. Landis
Donald E. Lauver
Curtis L. Mininger
Walter Stuckey
A. Floyd Swartzendruber
Maude Swartzendruber
John D. Zehr

Where Is Pennsylvania German Spoken?

(A Pennsylvania German Dictionary Questionnaire)

The completed Pennsylvania German Dictionary must include detailed maps of each settlement and area where P. G. is still in use. All those who are interested in the compilation of a definitive P. G. D. are urged to answer the following questions carefully.

1. Name (in English and P. G.) of district or settlement _____
2. State or province _____
3. County _____
4. Township _____
5. _____ Year first settled by P. G. speakers.
6. _____ Number of P. G. speakers in the settlement.
7. _____ Number of P. G.-speaking families in the district or settlement.
8. Name the towns, villages or townships where the majority of the people speak P. G. _____
9. Names of business places where P. G. is used extensively _____
10. Churches attended by the P. G. speakers. Check appropriate ones.
Reformed _____ Amish _____ (Please indicate type.)
Lutheran _____ Mennonite _____ (Please indicate type.)
E. U. B. _____ Evangelical _____ Other: _____
11. Age groups which still speak P. G. Check all which apply.
Children _____ Young folks _____ Middle-age folks _____ Elderly folks _____
12. Is German taught in the schools in your area? If so, please name the school and its location. _____
13. Please enclose a sketch or map of your area which clearly shows the size, shape and exact location of the section in which the P. G.-speakers live. Please locate the P. G. churches and schools.
14. Please list and locate on your map or sketch all the P. G. place names in use. Include lanes, woods, streams, bridges, as well as towns, villages, crossroads and valleys.
15. Please list the typical P. G. family names (and their pronunciation in the dialect) in your area. _____

(Readers of the *Bulletin* are urged to cooperate with Mr. Beam in this study by reporting to him at once answers to the above questions. His address is given below. MG.)

PENNSYLVANIA GERMAN DICTIONARY
C. RICHARD BEAM, *Editor*
56 Forney Drive
Lititz, Pennsylvania 17543

The Reisner Family

The October *Bulletin* carried an article on the Roseland, Nebraska, Mennonite Church, including a brief reference to "John Reasoner." This is to correct and supplement the archival background on the family.

Some branches of the family, in the transition to English, did first change the pronunciation of the name to Reesner and then the spelling to Reasoner. But this group did not. John Reisner and his descendants did not. John Reisner moved from Roseland to Sterling, Illinois, where he became the first English-preaching minister of the Science Ridge Mennonite congregation. Of his children, Lewis, Mary Ellen, Naomi, Charles, and Anne, two remained in Mennonite circles. Mary Ellen married Samuel Good, Science Ridge minister, predecessor in the ministry of his younger brother Aaron C.; Anne married Roy, son of S. A. Allgyer, and once on the Goshen College faculty.

John H. Yoder
Elkhart, Indiana

Book Reviews

Cry to the Wind. By Esther Loewen Vogt. Zondervan Publishing House, Grand Rapids, Michigan, 1965. Pp. 150. \$2.50.

In *Cry to the Wind* Esther Loewen Vogt, a Mennonite novelist from Hillsboro, Kansas, tells the story of Kay Emery in her first year of teaching at Hilltop School near Morton, Kansas, and of her subsequent life in the community as the wife of handsome but unconverted Elwyn McLain. Mrs. Vogt does not, however, make use of Mennonite characters in the novel.

The story turns on Kay's attempts to apply Christian love to the problems of teaching a country school and to healing the schisms in Hilltop by converting the sinners, her husband among them. Her efforts meet with severe reverses at first but with ultimate success. In spite of men's violent anger and misunderstanding, in spite of the perversity of nature and chance, Kay manages single-handedly to convert most of her students and most of the members of the community. I cannot remember that anyone who really counted or played any significant part in the novel was left unconverted at the end, though some of the more hardened sinners got to their deathbed before they saw the light.

The final touch comes when her husband, having suffered a string of rather unbelievable reverses including a final tornado which destroys most of the community, sees as a

result of the tornado not only God's wrath but also his love, for it is the means of reconciling Elwyn with his worst enemy, Emil Smolik. When Kay's husband is finally converted, the novel can do nothing other than end. Everything Kay has worked for has been accomplished, and the reader assumes that the McLains live happily ever after.

A novel of this kind raises some disturbing questions. I am certain that Mrs. Vogt would want the reader to think of *Cry to the Wind* as a religious novel. But is it a religious novel? What makes a novel religious? Is a novel religious simply because it has characters who are either religious or become religious during the course of the story? Or is a novel religious because the novelist has a Christian view of God, man, marriage, conversion, sin, or whatever she chooses to write about?

One of the disturbing things about this novel and so many others that purport to be religious is that the religious elements are often merely tacked on. The religious aspects could be removed without seriously damaging the structure of the story. One can imagine that almost any other set of circumstances other than the conversion of Elwyn McLain would have resulted in a plot very similar. Indeed, this is a reasonably conventional love story with religious elements tacked on.

No one can doubt that Mrs. Vogt uses the novel for moral and didactic ends. Aside from the very real question of the legitimacy of using a novel primarily as a more palatable form of moralizing and proselytizing for a particular religious position, there is the question of Mrs. Vogt's real effect. Many readers, particularly those who are not already convinced that Mrs. Vogt's view are correct, will find the story unconvincing, if not offensive. There is a very real question of the constitutional or even Christian right of a public school teacher to use the position as a means of making Christians out of the pupils. There is a real question about Kay's motives for desiring the conversion of the people of Hilltop and especially of her husband. One suspects her of more than a little spiritual pride, and she too often states and even more frequently implies that to become a Christian entails as many material as spiritual benefits. While she does not completely ignore the demands Christianity makes on its adherents, she emphasizes its gifts more.

Finally, and perhaps most damaging to the effect of the book, *Cry to the Wind* fails to take sin and its consequences very seriously. Mrs. Vogt apparently does not under-

stand the great reservoirs of sin, the power of darkness, the sad truth of the wicked heart. Sin is taken too lightly, is too easily overcome, too quickly eradicated. Salvation is too cheaply and too easily obtained. Such implications do not sensitize the reader to the Biblical view of man and the world with its sad knowledge of human depravity and of a world in the hands of a powerful Evil One. To so oversimplify sin and life as *Cry to the Wind* does is a disservice to fiction, especially to religious fiction.

Elmer F. Suderman
Gustavus Adolphus College

The Hutterite Way. By Paul S. Gross. Freeman Publishing Company Limited, Saskatoon, Canada. 1965. Pp. 219. \$6.95.

The Hutterite Way is the first book ever written by a Hutterite and published in English for the information of the outside world. The author, Paul S. Gross, is a minister of a small colony and the only colony in the state of Washington. It is one of the 32 colonies situated in the United States or one of the 150 located in North America. Gross' colony is located at Espanola, and was founded in 1960, having 45 members including children. (The average size of a Hutterian colony is 98 persons). Dr. Robert Friedmann, a member of the faculty of Western State Teachers College in Kalamazoo, Michigan and an authority on Anabaptism in general and on the Hutterites in particular, writes a two page introduction for the book.

Gross' twenty chapters treating the various facets of colony life and thought exemplify the certainty and simplicity, if not the naivete, of this more than 400 year old Anabaptist-related way of life. He writes with the utter assurance that the Hutterite way represents the truest present-day illustration of the form and doctrine of first century Christianity. The social and geographical separation from the world and the common ownership of all things are considered requirements of the true Christian church. It is assumed and expressly stated that undue concern for one's own family and for economic advancement are two of the primary forces drawing people away from the true church and into the ungodly world.

It is unexpected, but fortunate, that this book by and about the Hutterites should contain over 100 illustrations in spite of the fact that Hutterites have long had an aversion to pictures and still do. I am both delighted and disappointed by

(Continued on Page 8)

BOOK REVIEWS

(Continued from Page 7)

Gross' book—delighted to have a book written by a Hutterite concerning their unique and intriguing philosophy of Christian life, but disappointed by the nature and number of its faults. For its faults I blame only the author. To anyone who has read much of the literature available during the past 40 years about the Hutterites, this book raises many questions concerning the author's conclusions and objectivity.

For example, it is difficult to believe that his enormous conceit is typical of his people, as e.g. when he declares: "There is nothing the Hutterites could learn from today's theologians that would be of any religious significance whatsoever, but the theologians and the world could learn a great deal from us." Or again when he baldly claims that the story he tells consists of actual facts "many of which have never been so clearly elucidated before," or when he says that the Hutterites are "one of the world's most important religious minorities." Of his confident, if not arrogant, attitude toward the Hutterite educational system, as illustrated by his saying "There is absolutely no equal to Hutterite education anywhere in the world," and that some of their youth obtain by private reading the equivalent of a university education. It is a safe guess that Gross would consider himself exemplifying such an education, yet his book contains some glaring provincialisms and crude phrases, such as "quieten", "fridge", "medley scuffle", or "Our forefathers fished all kinds of nationalities together", and "Our educational system has been a stumbling block for the critics whom it has been giving the gout and a toadstool which they couldn't digest."

Anyone acquainted with the relative closeness and closedness of the Hutterites can scarcely avoid wondering whether Gross has either the permission or the approval of his group to publish so revealing a description of their manner of life and attitudes. This reviewer is also curious about the derivation and experience of the publisher. The photographic reproductions of an ancient book and manuscripts on the endpapers provide a very interesting touch indeed. The apparent lifting of the maps from the *Mennonite Encyclopedia* without indication of permission or source again suggests either presumption or ignorance of accepted practice on the part of this publisher. There is no index and considerable evidence that it was poorly proof-read. Many of the photographs picture the author. The

price of \$6.95 is high compared to the far superior qualities of the Peters' book which is somewhat larger and sells for \$5.75, but nothing will replace this book as a "first" in an inside and deliberate Hutterite exposure of itself to the world and in the excellent variety of pictures.

It is extremely interesting sociologically and theologically to read the interpretation given of the Anabaptist-Hutterite connections, their critique of family life, and their concept of mission in the world. Is this book any indication that the Hutterites are developing an interest in interpreting themselves to the world, or is it merely a kind of literary "sport"? Even though from afar and without the privilege of either a visit to a colony or a personal acquaintance with Hutterites, I for one shall continue to watch with interest the further developments of these unique Protestants for whom I have long had a deep and a growing appreciation and respect.

Gerald C. Studer
Scottdale, Pa.

All Things Common, The Hutterian Way of Life. By Victor Peters. Minneapolis: University of Minnesota Press, 1965. Pp. 233. \$5.75.

I can scarcely imagine a finer or fairer description of the Hutterian way of life than this one written by Victor Peters, formerly a professor of history at Moorhead College in Minnesota. As H. C. Pentland, President of the Historical and Scientific Society of Manitoba, says in his Foreword, this book is a product of the capacity and persistence of the author and of the scholarly interest of the University of Minnesota Press. This book is furthermore a credit to the foresight of the Manitoba Historical Society who in 1945 launched a series of "ethnic studies" and later asked Dr. Peters to undertake a study of the Hutterians.

This study is divided into four major sections: I, A History of the Hutterian Brethren; II, The Hutterian Way; III, The Hutterians and the Outside World, and finally appendices including the Constitution of the Hutterian Brethren Church, A Hutterian Girl Tells Her Story, and a most helpful listing of the Hutterian colonies with the name of the minister, the address, the year founded and the population.

Dr. Peters has taken many years to study the Hutterites both here in America and in Europe and the maturity of his judgment and the grasp of his material are evident throughout the book. He has written with objectivity but with a commendable sympathy as well. The printing and

technical achievements evident in the cover, the binding, the text and the illustration are of high caliber.

It was the privilege of this reviewer to read Dr. Peters' book at the same time he was reading the first book ever to be written and published by a Hutterite minister—Paul Gross's *The Hutterite Way* (Freeman Pub. Co., Saskatoon, \$6.95). While it seems unfair to compare these two books since the vantage points of the authors and their educational qualifications are so different, yet in purpose they are very similar, i.e. both attempt to describe this unique Christian communalistic way of life. For the anthropologist, the Gross book will be a valued exhibit of the mindset, the idioms and eccentricities of the group while for the general reader and the scholar this book by Peters will provide far more objective and disciplined descriptions and judgments concerning the group's life and thought.

The treatment in chapter 4 of the considerable controversy caused by Hutterian expansion in Canada is discreetly done. The inclusion of such sidelights as the impressions and comments of the Hutterian delegate, Paul Tschetter, who came with his nephew to Canada in 1873 to investigate further the possibilities for migration from Russia, concerning an American revival meeting add a delightful human touch: "The man preached the gospel truth but with great human folly." One only wishes that the author would have seen fit to have named the revivalist.

There are a few very minor questions that a reader might wish to ask of the author such as, the advisability of the phrase, "... the Germanys, including Switzerland," on page 10, or the accuracy of the statement that attributes the strong stand the Anabaptists took against the sword to the failure of the Peasants' War. Again, has the Hutterian mode of baptism ever been *sprinkling*? Is it not misleading to refer to a public confession of sin in a Hutterite congregation as *doing penance* (p. 77)?

The book is an unusually perceptive and comprehensive work and the illustrations add an additional touch of vividness to an already vivid text. Scholars and general readers of church history will long be indebted to Dr. Peters for this excellent study of a small but significant group of North Americans who are now as always seeking for a city whose builder and maker is God.

Gerald C. Studer

MENNONITE HISTORICAL BULLETIN

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The picture to the left is of Christina Malinda Royer (Mrs. I. W. Royer) and her mother Mrs. Christian Neuhauser, who lived in the small Mennonite community near Concord, Tenn. Miss Neuhauser, a member of the Mennonite Church, was a public school teacher at the time of this picture near the beginning of this century. The picture to the right is of Elizabeth Tawney Autman Miller, who was born in Maryland in 1806 and died in 1883. She was the mother of three Ohio industrialists and was a devout Methodist. Note the similarity in costume as represented by a Mennonite mother and a Methodist mother. M.G.

PRELIMINARY ANNOUNCEMENT to the Members of the Mennonite Historical Association

EUROPE BY JET CHARTER PLANE IN 1967?

The Mennonite Historical Association is investigating the possibility of chartering a jet plane for a trip to the Mennonite World Conference, which will be held in Amsterdam July 23-30, 1967. All members of the Association and their immediate families would qualify for this reduced round trip fare by chartered plane. The cost of the round trip ticket should not exceed \$300 per person from Chicago to Amsterdam and may be less, depending upon the point of departure. The time of the trip could presumably be June 28-August 2, but this is tentative.

As members of the Mennonite Historical Association you have been entitled to (1) a yearly subscription to the *Mennonite Historical Bulletin*, (2) invitations to attend the meetings of the Association

held at the time of the biennial General Conference sessions, and (3) the privilege of participating in historical tours planned by the Association through its executive committee.

The purpose of the Mennonite Historical Association as created by the Mennonite General Conference and its Historical Committee has been to involve an increasingly large number of persons in its work of promoting an interest in Mennonite history. We therefore would urge our members to attend the Mennonite World Conference in Amsterdam in 1967 and to visit the historic places associated with the life of our first great leader Menno Simons and other places associated with our early history in Holland, Germany, Switzerland, and other European

countries. If you are a member of the Mennonite Historical Association this will qualify you and all members of your immediate family to be part of our charter flight. Steps are being taken to clear our agency with the Civil Aeronautics Board as one permitted to arrange charter flights.

It will be necessary, however, to learn if enough members are interested in the flight to fill a plane before final word can be given on the plans. *Will you therefore please write at once to the Mennonite Historical Association, 1700 South Main Street, Goshen, Indiana, 46526, indicating your interest in this trip.* This response does not obligate you in any manner. M.G.

Information Service, May 7, 1966, the bulletin of the National Council of Churches, 475 Riverside Drive, N. Y. C., carried Richard N. Johnson's Protestant Communions in America. One column was devoted to Mennonites and Amish.

Bender Family History

DANIEL H. BENDER

Father [John Bender] was born in 1831, near Marburg, Hesse Cassell, and raised near the little village of Oberweimer. He was considered a brilliant youth and of a typical German character, able to take care of himself. He stood at the head of his classes in school, and was a dominant character on the playground and a leader of the young people. He was a great wrestler, and at one time broke a boy's leg in a wrestling match, for which he had to do penance, and his father had to pay damage. He was once chosen by a royal official of the state to represent the school in an educational quiz conducted by this official in a public meeting. He carried official commendation for the splendid manner in which he deported himself in this quiz for a long time.

At the age of eighteen [or 19 or 20] he was appointed by Kaiser Wilhelm I as overseer (Varwalder) of one of his royal farms (Hof). He was furnished a black riding pony which he rode in looking after the men and the work on this farm. In this capacity he wore a silver spur on each heel. I still have both spurs in my possession [now in the Archives of the Mennonite Church]. I also had his day book in which he kept a record of the time and wages paid to the hired men on this Hof. But it was lost in our move to Kansas. I remember that on one page I saw the heading—Auf Wisseverbesserung—. There were possibly twenty names of hired men on this page and the wages they received. Among these names I still remember Schwartzendruber, Guengerich, Mueller, and other Mennonite names. As I now recall they received about fifteen cents a day. It was considered a very high position to have oversight of these royal farms, especially for a man so young.

The Kaiser rented most of his farms to Mennonites. This displeased the people of the state church very much. . . . Many protests were filed. I remember hearing father tell about one. The chief reason for protesting in this complaint was that the Mennonites did not have the faith of the state church, but had such a "peculiar" faith. "So ein besondern Glauben." The old Kaiser was a very jolly old man,

and also a poet. He answered thusly:

"Las sie glauben was sie wollen,
Wen sie zahlen wan sie sollen."

The Kaiser frequently rode over his farms incognito. Father had the privilege of meeting and conversing with him on different occasions. I heard father say that the Kaiser was a heavy set man, with a very kindly face and eyes that flashed with determination or danced with wit and humor.

It was obligatory upon all young men between 18 and 21 to take some military training each year. The Mennonites had a way of getting exemption from this training by substituting some other form of training, but at the age of 21 they were obliged to enlist in the army. It was largely to keep father, the only son of the family, from getting into the army, or militia, or state guards, whatever it was called, that caused grandfather to come to America in 1852 (?). They had trouble with father's passport because of this military law, and when

they reached the port, I think it was Bremerhaven, father was not allowed to embark. Father, however, had a very warm friend by the name of Louie Schoenbeck, I think, a government officer, who finally succeeded in getting him through, but when they returned to the dock, the ship was a considerable distance out on the bay sailing for America. Thanks, for the lack of modern locomotion. This was an old sail ship, and there was no wind. Father's friend hired a row boat with two sturdy oarsmen, and the ship was overtaken before it got out to sea and father joined the distracted family on board. His sisters nearly smothered him with tears and kisses. Grandfather and grandmother had spent much of the night while father was in the hands of the officials, in tears and prayer, while the girls would cry, "O, unser armer Hannes!" "O, was gibts mit unsern lieber Hansja!"

It required forty-four days to cross the ocean. They landed in Baltimore, and came out to Grants-

(Continued on Page 3)

An Appeal for New Members

to the members of

The Mennonite Historical Association

You perhaps know that the Historical and Research Committee of the Mennonite General Conference is having difficulty in raising the money for its budget commitments. We appreciate your past support of the Committee's *Mennonite Historical Association* through gifts.

This time we are asking you to solicit memberships among your friends for the Mennonite Historical Association, especially the two types of memberships listed below:

Contributing Membership—\$5.00
or more per year

Sustaining Membership—\$25.00
or more per year

Membership is open to anyone having an interest in Mennonite history, regardless of his denominational affiliation. If you have a friend who wishes to join the organization, please recommend him for membership.

The above memberships entitle the applicants to

1. A yearly subscription to the *Mennonite Historical Bulletin*.

2. Copies of the annual reports and releases of the Mennonite Historical and Research Committee.
3. An invitation to attend the biennial meeting of the Association held at the time of a Mennonite General Conference.
4. An invitation to accompany the historical tours held at the time of the annual meeting of the Historical and Research Committee.
5. Consideration is being given to the formation of a group for a charter flight to Europe for the Mennonite World Conference for those who are members six months in advance of the flight, this being contingent upon the amount of interest in the proposed flight.

Will you please help us secure new members by recommending your friends who are interested in the objectives of the Association? Send these names to the Mennonite Historical Association, 1700 South Main, Goshen, Indiana, and we will mail them application blanks. M.G.

BENDER FAMILY

(Continued from Page 2)

ville, Maryland, where Uncle Wilhelm had already made a home. Father was a cooper by trade and earned considerable money en route in working over large hogsheads as they were emptied of provisions, into smaller tubs which were sold on landing. They had a very stormy voyage and on several occasions all passengers on board were seasick excepting father who suffered no seasickness whatever. In after life when he suffered much from headaches one doctor suggested that he make another sea voyage and if he should take the sea sickness he would be cured. Father never had much faith in this but longed to once more see the Vaterland. After Ida died I planned to go with him to Germany. The rest of the boys said that they would pay all father's expenses. I engaged passage through Thomas Cook & Son and we set the time for sailing in June, 1902, just at the close of my summer normal in Grantsville, but when the time came to start for New York, father backed out saying that he was afraid he could not stand the trip. I have often regretted this as I believe that then I could have endured a sea voyage and enjoyed visiting in Germany. Now I have developed into such a wretched sailor that I fear I will never undertake another trip on the open sea.

A D. H. Bender Letter

Dear Brother Harold:

After sending you my little write-up on our history yesterday, I remembered that I had said nothing about the religious attitude of our forefathers, so am sending a few lines more today.

All records show that our Bender forebears were intensely religious, in spite of the fact that the Mennonite Church in that section of Germany was then already in a state of decadence. This is true on the grandmother side of the house as well. Old Grandfather Daniel Bender impressed his deeply pious and religious disposition upon his four children. As I remember my aunts they were given much to prayer and very zealous in their religion. My own father was a close and persistent student of the Bible. He embraced and taught principles and activities in the field of Bible Study and Church work far in advance of the rank and file of the Amish people of his day. I remember very definitely when I was a small boy that father plead with the old bishop of the Amish Church that they as a church should do active evangelistic and mission work. He in-

sisted that the Great Commission made it obligatory upon the church to carry the Gospel to all people even into foreign lands. He suggested that if no one was prepared in their congregation to go to the foreign field definite support in money and prayer should be given to some other evangelical mission in the Orient. Bishop Beachy tried for a while to defend the position taken by the church that the Great Commission was intended for the Apostolic times only and that it had been fulfilled, but father soon had him completely beaten in that argument. I remember that it shocked me a little that a common laymember could outdo a bishop of the church in argument especially along religious lines, but secretly in my heart I rejoiced keenly and I fear just gloated over the fact a little bit that I had such a smart father. I then and there determined that when I grow up I am going to take father's position and aid in pushing the Gospel out among all people. I remember well the last thrust the good meaning old bishop gave in defense of his position. It was this, "Das dumme Folk, es hat das Evangelium gehat; warum hat es nicht behalten." Father was one of very few who adhered rigorously to the practice of having family devotion daily. In his prayers he frequently plead with the Heavenly Father to prevent any of his boys being lost and plead that they might all grow up for usefulness in His service. I feel quite confident that some of these prayers were the means of leading me to Christ and in making me willing to accept the great responsibility of a minister of the Gospel. When the last one of his children had united with the Mennonite Church I heard father give thanksgiving to God that he was allowed to live long enough to see all his children safe in the fold of Christ.

Uncle Dan
D. H. Bender

Delbert Gratz, Bluffton College Library, Bluffton, Ohio, has for sale rare genealogies of Mennonite families. A list of the ones for sale can be obtained from the above address.

Frank H. Epp completed his doctoral dissertation at the University of Minnesota in July, 1965 on "An Analysis of Germanism and National Socialism in the Immigrant Newspaper of a Canadian Minority Group, the Mennonites in the 1930's." This 395 page thesis deals extensively with the expressions of German National Socialism in *Der Bote*.

Results of the
Horsch Essay Contest

In the John Horsch Mennonite History Essay Contest for 1964-65, six papers were entered in Class II for college juniors and seniors. Five papers were entered in Class III for college freshmen and sophomores. The results in Class IV for high school students were announced in the October 1965 *Bulletin*. There were sixteen entries. In Class I for seminary and postgraduate students eleven papers were entered.

CLASS I

First: "The History of the North Goshen Mennonite Church," by Ralph Smucker, West Liberty, Ohio.

Second (tie): "History of the Palmyra Mennonite Church," by Harold Kreider, Goshen, Indiana; and "The History of Pastoral Leadership at the Locust Grove Mennonite Church, Elkhart, Indiana," by John Paul Wenger, Kansas City, Kansas.

Third: "The Concept of Discipline," by Donald Schierling, Henderson, Nebraska.

CLASS II

College Juniors and Seniors

First: "History of the Tenth Street Mennonite Church, Wichita, Kansas," by Linda Nafziger, Box 7084, Sarasota, Florida.

Second (tie): "History of the Conservative Mennonite Bible School," by Henry J. Helmuth, R. 1, Hutchinson, Kansas. "The History of the Wellman Mennonite Church," by Imo Jean Yoder, Wellman, Iowa.

CLASS III

College Freshmen and Sophomores

First: "68-year History of the Manson Mennonite Church," by Mary Swartzendruber, Manson, Iowa.

Second: "Test of Faith," by Gary A. Dyck, Hesston, Kansas.

Third: "The Life and Work of Joseph W. Shenk," by Ken Beachy, R. 2, Wayland, Iowa.

Melvin Gingerich
Contest Manager

The Lancaster Conference Schools, Inc., Lancaster, Pa., in 1945 published *Christian Day Schools for Mennonite Youth. Promotional Manual for Elementary and High Schools*, under the editorship of J. Paul Graybill. The first 30 pages present the historical background of Christian day schools in the Mennonite Church as well as a description of the present day schools. The booklet contains 125 pages.

Ulrich Hege to John Horsch

Reihen, April 28, 1886

Dear Brother John,

Greetings in the name of God!

Your short article from Denck's writings will appear in the next issue of the *Gemeindeblatt*. If you want to send me more of them it will be all right with me; only you must select such passages as are clear and easy to understand; for there are some places in his writings that are hard to understand and can easily be misinterpreted. Since many readers will not know who Denck is or was, I had added a brief biographical sketch to follow your article on "Love".

I was told that you are absolutely intending to emigrate to America because of military service. As your genuine friend and brother I must vigorously counsel you against this. In the first place, the strenuous, hard work and the unaccustomed air, food, and manner of living would irritate your weak body and poor health if you did not come back very soon. Also in spiritual and emotional respects you would hardly be comfortable. You would likely fare as my Christine did. She was also told that neither her weak body nor her mind were suitable for America. But she refused to let herself be held back. An informed and learned man who knew our Christine personally and had already been in America told me after she left, "Christine does not fit in America." And so it was. She would probably never have recovered in America. And so it would probably go with you. And my Christine who now knows American life out of her own experience, also says that it would not *all be good* for you to go to America.

But then you have a different motive, for the reason of which you believe that you ought to emigrate to America. I am going to tell you my views and convictions on this matter. In the Bible I find no express prohibition of military duty. What is said in this connection by our Lord and his apostles, that one should not kill but love his enemies, concerns every individual human being who knows this command, with reference to his neighbor and fellow man. If all people lived in the spirit of the gospel and kept God's commands, there could be no war and no need for soldiers and police. But since most human beings are not interested in these divine laws and will not be led in accord with them, and many are after the property, life, and body of their fellow man, therefore the military and police power have become a necessary evil. The government is

an institution of God and a great kindness; it is instituted for the protection of the subjects. "It is the minister of God to thee for good." The sword has been put into its hand. Without an army it would have no power and could give no protection. We too enjoy this protection and should thank God for it and pray for the government and be subject to it also in this respect, also for conscience sake (Rom. 13).

Our old forefathers, the nonresistant Anabaptists, lived under very different conditions and did not enjoy the *protection* of the government; on the contrary, they were persecuted by it and killed for the sake of their faith; therefore they had to have a different view of the military and could not give themselves to it. How very different it is in our case. Therefore think this over. Furthermore, I do not believe that you would be taken by the army, for you are not larger or stronger than my Philipp, and he was released for the reason that he was too small and weak.

And then I would also like to call your attention to your duty to your parents. Your parents refuse to give their consent to your going to America at least before you are of age. Here you are bound by the command, "Children, obey your parents in all things." If you should go away against the will of your parents, you might for that very reason not fare well in America.

Accept this well-meant advice; you will never regret it. But if you do the opposite, you will regret it. Stay in your parents' home as an obedient son, to give your parents joy and not pain and worry.

With a sincere greeting to you and to your parents, your well-intentioned friend and brother,

Ulrich Hege.

As I have heard, you have the book by Professor Beck on the Anabaptists in Austria. I would like to look at it a little. You may perhaps have occasion to take it along to Lautenbach.

(This letter is in the John Horsch Collection in the Archives of the Mennonite Church, Goshen, Indiana. Hist. Mss. 1-8, Box 1. This letter was translated from the German by Horsch's daughter Elizabeth Horsch Bender. Horsch was born in Giebelstadt near Würzburg, Germany, December 18, 1867, and came to America to avoid military service, arriving in New York, January 3, 1887. He later became a leading Anabaptist historian and an effective defender of the doctrine of non-resistance. For his biography, see *Mennonite Encyclopedia*, Volume II, pp. 814-15. M.G.)

Jacob Hege to John Horsch

Hettstadlerhof, March, 1887

Dear John:

Enclosed I am sending you a statement certifying your membership in this congregation.

Well, how are you getting along in your new home country? I was greatly surprised at that time when I heard that you had so quickly decided to go to America. May you never have to be sorry for this step which has closed the way to your parental home; any hope of returning to them you have forever destroyed. That you acted according to God's will is not clear to me yet, for you have acted against your parents' will, especially against your father's will, and you also know what the Word of God says: "Obey your parents, for this is the first commandment with promise." I hardly believe that in this the verse can be made to apply, "It is better to obey God than man"; for to the contrary there is again the verse, "Let every soul be subject unto the higher powers that have authority over him, for he beareth not the sword in vain: for he is the minister of God." If it is the servant of God in this case, no one acts contrary to the will of God when he bears the sword on the government orders. At the time of the Apostle Paul conditions were different; then there were only voluntary soldiers. No one was compelled to serve in the army, but all who gave themselves to it were paid for it; it was simply a kind of job, a way of earning a 'livelihood' like any other job. If conditions were still as they were then, I would hold it against any member of the congregation if he wanted to earn his bread in this manner. Let us also go back to the time of David. How many wars did he wage, and how the Lord was with him! It says expressly that David was a man after God's own heart. Do you think the Lord could have been with David like this if he had been acting against God's will? I think not. But I do not want to reproach you further; I hope you will—if not now, then later on come to these insights.

It would be very welcome to me if you would some time report to me about conditions there, about external matters as well as church matters.

We are, thank God, all well, as far as I know—also in Gelchsheim; I also sincerely wish you the same.

With sincere greetings from all of us,

Your

Jacob Hege

(The above letter is in the John Horsch Collection, Archives of Mennonite Church, Goshen, Ind. M.G.)

A Civil War Letter

(The letter below is significant because of the way in which it expresses sympathy for the cause of the Union in the American Civil War (1861-65). The writer was Samuel Hage, the only son of Bishop Frederick Hage of the Amish Church in Holmes County, Ohio. The letter was written to Samuel Mast of Holmes County, Ohio, who had married Bishop Hage's daughter Elizabeth. Samuel Hage was, therefore, writing to his brother-in-law. The original letter is in the Samuel Mast Collection in the Archives of the Mennonite Church, Goshen, Indiana. Samuel moved to Washington County, Iowa, while a young man. In the fall of 1862 he was ordained deacon of what is now the Eicher Mennonite Church, Wayland, Iowa. His name later was evidently changed to Hege. M.G.)

Washington Iowa June the 15, 1862.

Dear Friend and brother in the Lord Samuel Mast,

I take my pen in hand to inform youns that we are all well at this present time and feel thank full for it to the giver of all good hoping that these few lines may find youns enjoying the same blessing. Further I let you know that I received your leter and was glad to here from youns all but it seams hard to here of father and mother leaving in such a pity full condition of body and mind but I hope and pray that God will be merciful to them in the hour of need and when their days are numbered may except of them in heven for Christ Sake Amen.

Now I will give you the market prise such as they are, Wheat 53 to 60 cts per bu for Spring and 70 cts for fall Wheat. Oats and cornn is from 10 to 15 cts per bu but dull at that. Buter 8 cts all sheep are heigh and scarce sins king Jeff rebel has consented to burn coten down in rebel ——— but I think he will git tired of that soon and then I hope we will have better times a gain. Sins I had come to think of dixey I wonder if you have eny democrat simpathisers in there with rebellion or not we have a few hipocrits here that smile at a union disaster but grone at the union victorys but they have to keep it to them selves or they fare none of the best. We had a late spring but every thing looks well. Early spring Wheat stands thin generly fall wheat looks extra well this spring. Corn is small but stands well. I had workt mine last week for the first time. Now I do not know much to wright at this time but I wonder if eny of youns was up to Wayne Co. to that big meating on the 8 of this

month if you was or if you know their proseedings I wish you would let me know some of the perticulars as soon as you can. We wer invited but could not attend this time. Now I will close my leter by sending youns my best respects. Give my best respects to all inquiring friends. My cincere wish is remember me in prare as I am wiling to do with the help of God. May God bless us all and gide us in the way we should go and when our journey is ended except of us in his kingdom threw Jesus Christ our Redeemer Amen.

So much from your friend and Well wisher Samuel Hage To Samuel Mast.

Wright soon and let me know all the perticulars and perticular about father and mothers circumstances. I wonder if fathers mind is entirley derang or childish. Wright soon.

S Hage

Letter Notifying Two Members of Their Excommunication

(The letter below written in Green Township, Wayne County, Ohio, the location of the present Oak Grove Mennonite Church of Smithville, Ohio, was translated by John S. Umble. It is in the Samuel Mast Collection, Archives of the Mennonite Church. The letter is a significant document because of the light it throws on how the act of excommunication was administered and on the purpose of excommunication. The letter shows that this step was taken only after careful consideration of the case by the entire congregation and that reconciliation was the desired objective. A later document, however, reveals that the congregation reconsidered the matter, called in ministers from the Beech congregation, and in counsel with them agreed that the two Wengers were to be received again, the older "Wenger with the highest confession and Jeseph Wenger with merely the ordinary confession. And thus it was done too and they were again received as brethren." The controversy evidently had to do with the form of baptism, whether the pouring of the water in baptism be done in a house or with the applicant standing in a stream of running water. The issue, it seems, was the spirit of those engaged in the controversy and the nature of the strife rather than the form of baptism advocated by those in the two camps. It is evident from these accounts that congregational rather than conference or bishop rule was

the practice of the Ohio Amish Churches at this time. M.G.)

Green Township, October 7, 1853
To Fredrich and Joseph Wenger:

With regret we are sending you these few lines to let you know that the congregation after detailed [lit. copious] consideration and examination of your complaints against our elder ministers¹ find them without foundation and on that account the ministers are found not guilty by the congregation. And since they should see that the ministerial duties of the congregation are unhindered, and leave to the Scriptures their power and their rightful place, you are no longer considered brethren in the church, until confession and repentance are found in you with the order and instruction of the congregation. Written to you in great expectation. If you fear God, then take heed to it, and reflect on the grace of God, and on the peace of the Holy Spirit and the love of Christ. May he give you his grace so that with an unvengeful heart and a truly melting of spirit whereby the separation may bring fruit in you.

Christian Brand
Soloman Zook [Zug]
Peter Schrag
Daniel Cunrat [Conrad]
David Schmucker
Christian Stuky
Joseph Hertzler

¹ Likely Christian Schanz and Jacob Yoder. (J. S. U.).

MENNONITE WORLD CONFERENCE

The Eighth Mennonite World Conference will meet in Amsterdam July 23-30, 1967. The purpose of the conference is to bring together Mennonites from around the world for fellowship and a strengthening of the ties of brotherhood. The conference theme is "The Witness of the Holy Spirit."

Every member of the Mennonite, Amish, and Brethren in Christ churches is welcome without further invitation, together with their families and friends. For a pamphlet on the conference write to The Executive Secretary, Mennonite World Conference, 3003 Benham Avenue, Elkhart, Ind. 46514. For information on charter plane seat reservations write A. J. Metzler, Sec. of Mennonite General Conference, Scottsdale, Pa., before September 1. M.G.

John B. Frantz is writing a doctoral dissertation at Pennsylvania State University on "The Great Awakening and the German Churches."

Cornelius Jansen Collection

JOHN F. SCHMIDT

I. Introductory Note

The papers of Cornelius Jansen (1822-1894) were transferred to the Bethel College Historical Library by Cornelius J. Claassen, a grandson, of Omaha, Nebraska, who had collected the family diaries, correspondence, and library materials.

Approximate linear feet of shelf space occupied: 15.

(Including 10 ft. of books)

These materials were used by Gustav E. Reimer, G. R. Gaeddert and D. Paul Miller in writing various chapters of the book, *Exiled by the Czar: Cornelius Jansen and the Great Mennonite Migration, 1874*, published by the Mennonite Publication Office, 1956 (Newton, Kansas).

The publication of this book, the translation of two of the diaries and the processing of this collection has been largely financed by Aaron J. Claassen, brother of Cornelius Claassen. Literary rights to this material are reserved to Aaron J. Claassen. Photographic material may be made available upon the discretion of the custodians of the Bethel College Historical Library.

II. Scope and Content Note

This collection includes material organized into the following series: Diaries, Business Records, Correspondence, Migration Materials, Peter Jansen Materials, Miscellaneous Manuscripts and Clippings, Pamphlets and Documents, D. Paul Miller Material on Jansen, Nebraska, Book File on *Exiled by the Czar* and a Picture File.

The diaries cover the years 1871-1897 with an exception of a 1934 diary. They were kept by Mrs. Jansen, a sister, Anna von Riesen, and the Jansen children, Margarete, Anna, Peter, Cornelius, and Helena.

The bulk of the business records deal with the Russian period (1848-1873) and give details of Jansen's grain business at Berdyansk. Some records deal with the Aaron E. Claassen farm, Beatrice, Neb., 1898-1915.

The correspondence includes letters from American Mennonites, from English Quakers and other English friends, family greetings and letters of condolence. Correspondence and Migration files deal with the movement of Mennonites from South Russia to the United States and Canada including typescript copies from the Burlington Railroad files of correspondence and contracts. Translations of the expulsion ukase of 1873 are included.

Peter Jansen, son of Cornelius (see *Mennonite Life*, October, 1947) was a prominent Nebraska rancher and state senator. File includes correspondence, clippings, town plots of Jansen, Nebraska and addresses.

D. Paul Miller wrote a Ph.D. dissertation on Jansen, Nebraska (Univ. of Nebr. 1953), writing also articles for *Mennonite Life* (Oct., 1954 and January, 1955) and *Nebraska History* (June, 1954 and Sept., 1954). The file includes clippings, maps, documentary material, illustrations and statistical findings.

Book file of *Exiled by the Czar* includes original and successive drafts of book and published copy.

The Picture File includes a complete family album and many photographs of scenes in Russia as well as of the J. Shantz home and button factory, Berlin, Ontario.

Library includes books used by Cornelius Jansen, books by friends (English Quakers) and members of the family (Cornelius J. Claassen).

III. Biographical Note, Cornelius Jansen

- 1822 Born July 6, Tiegenhoff, West Prussia.
- 1848 Married to Helena von Riesen, May 4.
- 1850 Trip to Russia to settle.
- 1852 Returned to Prussia.
- 1856 Migrated to Berdyansk, Russia, where he was farmer and grain commission agent as well as Prussian consul.
- 1870 Universal conscription discussed in Russia. Jansen contacts American Mennonites.
- 1873 Exiled for his migration activities.
- 1873 August, Arrived in Ontario.
- 1874 Settled in Mt. Pleasant, Iowa.
- 1876 Resettled in Beatrice, Nebraska.
- 1894 Died December 14.

See *Herald of Truth*, January 15, 1895; *Family Almanac*, 1896; *Mennonite Encyclopedia*, Vol. III, p. 92; *Memoirs of Peter Jansen*, 1921.

Because of his business and government contacts in Russia, Cornelius Jansen had unique opportunities to investigate the possibilities for the Mennonites of migrating to America. His convictions on the issue of nonresistance led him to become the 'Moses' to inaugurate a movement of Mennonites to the prairie states and provinces. The diaries record this experience subjectively.

Mennonite Research News and Notes

MELVIN GINGERICH

A summary of Estel Wayne Nafziger's master's thesis on "The Mennonite Ethic in Weberian Framework" was published in *Explorations in Entrepreneurial History*, Second Series. (Spring/Summer 1965, Vol. 2, No. 1. Copyright 1965 by Earlham College, Richmond, Ind.) The thesis was written at the University of Illinois.

Beverly D. Houghton from the Department of Sociology, University of Minnesota, is making a study of how men who are not members of the Historic Peace Churches become conscientious objectors.

Take It, or Leave It is the title of a 72-page booklet on a "Periodic History of Norristown Area in the Schuylkill Valley of Montgomery County, Pa." This printing done in 1966 by the *Times Herald*, Norristown, Pa. is the "seventh version." Several references are made to the Mennonite settlers in this area.

The Amish Homestead, Route 4, Box 428, Lancaster, Pa., located three miles east of Lancaster on U.S. Route 30, attracts many tourists. The original home, built 200 years ago, is occupied by an Old Order Amish family. Five rooms of this house are open to the public. These rooms are furnished in accordance with Amish customs.

Ave Maria, the National Catholic Weekly, in its January 1, 1965, issue had a front page cover of an Amish scene and a six-page illustrated feature article on "The Amish." Written by a man from Northern Indiana, it presented a lengthy interview with an Amish bishop of this area. The bishop and his views are presented sympathetically. Copies of this magazine may be ordered from Ave Maria Magazine, Notre Dame, Indiana 46556 for 25 cents.

In September 1939 Thomas Reesor of Pickering, Ontario, published for the first time English translations of a collection of old German letters which Henry Eby had printed in 1840. The title of the booklet is "Letters to the Mennonite Community in Upper Canada, With an addition." A number of these letters will be reprinted in the *Bulletin*.

Wolfgang Schäufele this year published the article "Das missionarische Bewusstsein und Wirken der Täufer" in Band XXI of *Beiträge zur Geschichte und Lehre der Reformierten Kirche*.

Erika M. Karohs, 1207 Lincoln Avenue, Pacific Grove, California, is writing a Master's thesis on "The Role of Anabaptism in the Reforma-

tion of the 16th Century, 1525-1535."

Reinder Brinsma is working on a master's thesis at Andrews University, Berrien Springs, Mich., on the relationship between the Mennonite practice of footwashing and the practice in the Seventh Day Adventist Church.

Willard H. Smith of Goshen College published his article on "William J. Bryan and the Social Gospel" in the *Journal of American History*, in January 1966.

The March 27, 1966, issue of *The New York Times* had an article on "Hutterite Land Problem in Montana," p. 53.

Jerold Knox Zeman completed his doctoral studies at the University of Zurich in January 1966. His doctoral dissertation on the subject "The Anabaptists and the Czech Brethren in Moravia, 1526-1628" was done under the direction of Professor Fritz Blanke. It is to appear in print in the near future.

R. Herbert Minnich is completing his doctor's thesis at the University of Florida on "A Sociological Study of the Mennonite Immigrant Communities in Parana, Brazil."

Dr. Hugh Gingerich, 1701 Priscilla Drive, Silver Spring, Maryland, is working on the history of families who were in Amish America before 1800 and whose descendants have been in the Amish or Amish Mennonite tradition. He is attempting to follow each of these families down through the sixth generation, approximately to 1860. The study relies heavily on the 1850 and 1860 Federal Census. The findings eventually will be published.

The 17th annual Pennsylvania Dutch Folk Festival, Kutztown, Pa., will be held July 2 through 9, 1966. Attractive leaflets on the festival can be obtained from Pennsylvania Folklife Society, 218 West Main St., Kutztown, Pa.

OCCULT PENNSYLVANIA

The title above is the subject of a book Dr. Don Yoder of Pennsylvania University is writing. Dr. Yoder is very much interested in corresponding with anyone who has seen powwowing practiced. He will appreciate receiving copies of old formulas that were used in this kind of healing or descriptions of the process that was used. An eight-page booklet entitled *Twenty Questions on Powwowing* may be obtained free from him. It asks and answers the questions persons generally raise concerning this practice. Address Dr. Yoder at Box 19, Bennett Hall, University of Pennsylvania, Philadelphia, Pa. 19104.

—Melvin Gingerich

Book Reviews

At the Gates of Moscow. Pp. 228. Illustrated. Comm. of Mennonite Refugees, Yarrow, B. C.

At the Gates of Moscow gives an account of events under Communist rule which led to the deprivation of various things such as homes, livelihood, freedom of speech, and liberty to worship. Since the citizens became the tool of the state, they in turn sought to flee the country and assembled around Moscow, as immigrants, to gain permission to leave. Generally, lists of those wishing to leave were drawn up and presented to the authorities. Thus group visas for 200 to 300 families were granted. Some of these families included those of the Lutheran and Catholic faith, since by now most of those with a German background were seeking to leave. The book tells of the train rides from Moscow to Leningrad, the boat trip to Germany, and the waiting in the Moelln, Prenzlau and Hammerstein refugee camps for entry visas to the New World. A chapter deals with those who were not granted permission to leave Moscow, but were forcibly returned to their villages or sent to prisons and prison camps.

Since the book consists of reminiscences, there is much repetition of some details, and time-sequences suffer from chapter to chapter as various individuals narrate overlapping experiences. But the personal accounts do much to remind us of the terror that was the daily companion of our people during these cataclysmic years of the 1920's when a whole economic and social order was toppled. It is the impact of these diary accounts that enables us to see again the relevance of a faith that dared bear the new Pharaoh and bid him "let his people go."

The appendix to the book consists of a 35-page insert, "On Communism," by the translator of the book. George Theilman, Associate Professor of Political Science, Georgia State College, is translator of the English version of the book. In the appendix he attempts to explain the historical background of Russia, Communism and of Communist theory. The appendix gives a resume of the author's interpretation of Marxism, and such a resume is the closest most of us will come to look at a force which threatened and still menaces our social structure.

At the Gates of Moscow, then, is a series of personal accounts written by a few of the 5,769 Russian-German Mennonite refugees who escaped from Russia in 1929 and found new homes in North and

South America, and closes with an explanation of Marxism.

Order from: Peter Nightengale, Box 244, Central Road, Yarrow, B. C. Matsqui, B. C. J. B. Rahn

Hutterite Life. By John A. Hostetler. Herald Press, Scottdale, Pa. (1965). Pp. 39. 50¢.

Hutterite Life follows *Amish Life* and *Mennonite Life* as the third in a series of booklets by John A. Hostetler designed to acquaint the general public with the way of life of frequently misunderstood and misinterpreted small religious groups in North America. "Life" is used here to include distinctive teachings, codes of conduct, and practices of these groups. A brief survey of the history of the group helps interpret this life and to relate the respective group to other groups in the Anabaptist Mennonite stream, as well as to other Protestant groups. A liberal use of photographs adds to its attractiveness and usefulness.

Of course, in thirty-nine pages, one-third of which are devoted to pictures, the author cannot answer in detail all questions which might be asked, nor can he elaborate on the differences which are to be found between segments of the larger group he describes. He can only summarize and generalize. In *Hutterite Life* Dr. Hostetler, the sociologist, seems to have used to good advantage the understanding of the group which he acquired during months of first-hand observation of the Hutterian Brethren. He presents them fairly and sympathetically, adding a brief bibliography for those who want to study the Hutterites in greater depth.

While the two earlier books were intended primarily for the tourist trade in states east of the Mississippi where there is the greatest concentration of Amish and the Mennonite group bearing the official name Mennonite Church, *Hutterite Life* deals with a Mennonite-related group found in states and provinces on either side of the United States-Canada border west of the Red River of the North. Isolated on the large "Bruderhofs" where they continue to practice communal living in the tradition of their ancestors of four hundred years ago, the Hutterian Brethren are often little understood by their close neighbors. Dr. Hostetler's little book should help these neighbors as well as strangers from afar to understand that the Hutterites are not a subversive group, but sincere Christians attempting to follow a way of life which seems to them a valid interpretation of Scripture.

N. P. Springer

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BOOK REVIEWS

(Continued from Page 7)

Idelette. A novel based on the life of Madam John Calvin. By Edna Gerstner. Zondervan, Grand Rapids, Mich., 1963. Pp. 160. \$2.50.

The occasion for a review of this book in this periodical is the fact that Mrs. Calvin was the widow of an Anabaptist who, with him, had been converted to Calvin's views and lived in Strasbourg. While the authentic details concerning Madam Calvin are few and little known, Mrs. Gerstner has diligently sought out the extant information in the University where Calvin taught. It is a book of 43 short chapters and Prologue.

The story is simply and movingly told with the fictionalizing kept at a minimum. The author not only had the advantage of her husband's considerable knowledge of church history but is herself of Mennonite lineage, being the daughter of C. H. Suckau who was for nineteen years a Mennonite missionary in India and for fifteen years the Pastor of the First Mennonite Church in Berne, Indiana. Mrs. Gerstner cleverly and frankly admits her indebtedness to her husband when she dedicates the book to him, "a professor of church history, without whose help this novel would have been much more interesting — but far less accurate." Prof. John Gerstner is a professor of church history at the Pittsburgh Theological Seminary. Mrs. Gerstner says of her book, "I did weave in every scrap of history I was able to unearth (concerning Mrs. Calvin). The deathbed quotation is hers. She did visit the mayor of Geneva and the words again are hers. There was also a casual reference to her helping out at the birth of the child of Peter Viret. She was the widow of an Anabaptist convert of Calvin's and carving of some sort seemed to have been his trade. There were two children and one, the boy, seems not to have lived with the Calvin's."

Gerald Studer

Worth Dying For. By Nicholas Stoltzfus. Pathway Publishing Corporation, Aylmer, Ontario. 1964. Second printing 1965. Pp. 222. \$3.00.

An Old Order Amish Church minister has written an interesting and moving book of 37 chapters for young readers. The story is centered in the Waldensians of Italy in the sixteenth century when this primitive Christian group was severely persecuted for their faith. "Many years ago," says the author in his

Introduction, "in my youth, I read a book entitled, *Pierre and His Family*. It was an old book and many of the pages were missing then. I have tried in vain to find a copy. The following story is based on the facts as set forth in that book, as I now remember them. Many details have been added in order to bring out certain points of their faith, which we believe was similar to the Anabaptists."

Hubert and Gertrude, children in the Fleming family, are the central characters. They grow to adulthood amid many problems which test their faith. They face problems of a personal nature, as members of a minority Christian family, and the problem of having to flee amid sickness and hardships in winter to find a tolerable community. The movement in the very first chapter sets the pace and interest to much of the rest of the book. The children, Hubert and Gertrude, go to the mountains tending the family's sheep. Their imaginations took them to fishing. In the excitement of catching fish, the sheep were neglected. Had it not been for the dog with his keen sense of smell, the wolves might have destroyed all of the sheep. One wolf was killed and the rest repelled. After all this excitement the fish they caught were forgotten at the creek. Another encounter with a fox follows before the end of the first chapter.

By his colorful narrative the writer has a way of leading the reader into truth not achieved by generalized statements or moralistic teaching. These children respect their home; they feel secure in their spiritual life despite physical insecurity. Their problems are not always eliminated but they are reduced to manageable proportions by their faith.

At the outset the author makes no claim to be a historian. In the selection of names for his characters, the book might have a more "authentic ring" had the author chosen places and names common to the Italian setting in a more complete way. The book is commendable to adolescents and older people also. It has already achieved wide readership. The first printing of over 5,000 copies has sold out. The author has done well in recalling the story, or at least the spirit, of the Waldensians which so greatly impressed him in his youth. Some day I hope he will find the missing book which stirred him to write this one.

Worth Dying For is one of several widely-read books issued by the Pathway Publishing Corporation. This company was formed in 1964 by a group of Amish members who

live in Elgin County, Ontario. The community represents a selective migration from the United States as early as 1953 by families interested in retaining the horse-farming technology, promotion of private church schools, high standards of Christian conduct, and publication work — all within the symbolic culture of a self-respecting Old Order Amish tradition. General Manager of the company is David Wagler, a farmer, former CPS man, and co-author of *The Story of the Amish in Civilian Public Service* (1945). The community is also host to *The Blackboard Bulletin* (begun in 1957), a monthly periodical for private Amish teachers in the United States and Canada of which Joseph Stoll is editor. Just launched this year is *Ambassador of Peace*, a periodical for young people and persons in alternative service. All of this activity, including the printing, has been carried on as marginal to farming in various Amish households. Plans are now under way to build in the coming summer a publication building in which to centralize the activity. It will not be erected with computer dispatch, said Wagler in a recent letter, "but the old fashioned way, with blueprints in the heads of the carpenters."

J. A. Hostetler

LESTER HOSTETLER RECOGNIZED ON FIFTIETH ANNIVERSARY

On Sunday, Sept. 26, First Church, Sugarcreek, Ohio, recognized Lester Hostetler on the fiftieth anniversary of his ordination into the gospel ministry. A letter of recognition from the congregation was presented at a special fellowship dinner.

Hostetler began his ministry on September 16, 1915, in the Walnut Creek (Ohio) Church. Since then he has held five pastorates: Walnut Creek, 1915-23; First Sugarcreek, 1923-27; 1929-31; Upland, California, 1927-29, 1931-41; Bethel College Church, North Newton, Kansas, 1941-51; and Freeman, South Dakota, 1951-1956.

Since retirement in 1956, Lester and Charity live on their farm—"Twin Maples Orchards" near Sugarcreek, Ohio. Many will also know him as coeditor of *The Mennonite Hymnary*, that book which is so dear to all of us. He is also editor of *The Handbook to the Mennonite Hymnary*. In his retirement years he is working hard on the new Mennonite hymnal to be published in 1969 in cooperation with the (Old) Mennonite Church.

P. A.-6, November 16, 1965, *Central District Reporter*, *The Mennonite*.

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THE JOSEPH SCHLEGEL FAMILY

Joseph Schlegel was born near Mulhausen, Alsace, November 11, 1837, and in his youth moved with his parents to Ontario, Canada, and later with them to Davis County, Iowa. He was married to Mary (Marie?) Miller in Davis County, August 25, 1863. In 1867 he was ordained a minister in the Sugar Creek Amish Mennonite Church, Henry County, Iowa, and bishop in 1868. He moved with his family to Milford, Nebraska, in 1879, where he served faithfully as a leader in the church until his death on December 25, 1913. Eight sons and five daughters were born to Joseph and Mary Schlegel. The picture above was probably photographed around 1900. Front row, left to right: Lena (Mrs. Ben Kramer); Bishop Joseph Schlegel; Mrs. Joseph Schlegel; Anna (Mrs. Joe Roth); Mary (Mrs. Menno Erb). Back row, left to right: Will; Ben; L. O. (boy back of father); Joe; Daniel; Pete (boy back of mother); Samuel; and John. Besides being a portrait of a significant family, the picture throws light on the costume of an Amish Mennonite bishop's family in this period of church history. M.G.

Ontario Society Plans Centennial Pageant

MARTIN BUHR

Waterloo, Ont.—The year-old Mennonite Historical Society of Ontario held its spring meeting in Vineland on April 30 at the United Mennonite Church.

In the morning, in closed session, the Society's Board of Directors discussed the publication of a pamphlet and the production of a pageant to give the story of the Mennonites and Amish in Ontario in conjunction with Canada's 1967 centennial celebrations.

When the recommendation was put to the larger membership in the

afternoon, the board received support for such a project. It was felt the production of a pageant represented a fine opportunity to make an impact both historically and theologically.

Other business resulted in the reelection of Mrs. David Bergey, Elven Shantz, and Earle Snyder to three-year terms as directors. Presently the society's membership stands at approximately 40.

Little has been written by Ontario Mennonites about Mennonites in the province. Therefore, said Dr. J. W.

Fretz, president of Conrad Grebel College, the society has a tremendous job to do to permanently record the significant contributions made by Mennonites to the life, culture, and ideals of Ontario.

Two research papers were read in the afternoon concerning the coming of Mennonites to the Niagara Peninsula. This was followed by a tour of the Museum of the Twenty in nearby Jordan.

Ivan Groh, St. Catharines, retired teacher, discussed the experiences of the first Mennonite settlers. The first settlers came from Bucks County, Pa., in 1786, and located in the Jordan-Vineland-Beamsville area sometimes called the Twenty.

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ONTARIO SOCIETY

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Six Mennonite families immigrated to Canada in 1786 and by 1793 there were approximately 100 Mennonite and Quaker families scattered throughout three townships.

"The first Mennonites," said Groh, "came without their church. In 1786 the church in the American colonies was at an all-time low . . . Only seven per cent of the population were members of Protestant churches. The Mennonite pioneers waited something like 20 years for bishops and regular services. And when the church was founded, many of the scattered settlements had preaching only at long intervals of four or eight weeks."

Groh contended that the Mennonites of the pre-Great Migration period had a gloomy, pessimistic church history. By 1931 not a trace of their church was left in Welland County.

Barbara Coffman, Vineland, author of "His Name Was John," traced the history of the First Mennonite Church of the Twenty or Vineland. It was organized in 1801 following the Great Migration of 1799 (mass migration from the Atlantic states westward) and the influx of new Mennonite settlers from Pennsylvania.

There was no ordained minister in the new group so Samuel Meyer was delegated to write to the ministers of the Bedminster congregation in Bucks County, Pa. Because no one from Bedminster congregation was available to go to Canada, the group at the Twenty was instructed to "proceed among themselves to choose and authorize one whom the Lord should indicate to carry on the work of the church."

According to Miss Coffman, a meeting was held to select a minister and a deacon. "Votes were cast and the final selection made by lot. Valentine Kratz became the first Mennonite minister . . . John Fretz became the first Mennonite deacon in Ontario."

Through this unprecedented method of providing church leadership came into being the first church in the Twenty area and the first Mennonite church in Canada.

In the evening panelists A. A. Wall, Frank Klassen, and Jacob Penner reminisced on immigrant experiences under the expert questioning of moderator Dr. John

Wiebe. Wall and Klassen had come from Russia in 1925; Penner in 1948.

Of great interest was Dr. Wiebe's interview of Mrs. Tina Martens who had come to Canada two weeks earlier with her 18-year-old son Leonard to live with relatives in Vineland.

In the last two years, reported Mrs. Martens, the Christians at Kimpersay experienced a lot more freedom in worshiping and praying openly than formerly.

The relaxed condition came about abruptly. Two years ago the Mennonite bishop at Kimpersay had been jailed. After three months he was suddenly released without explanation and the group received permission to meet for worship.

Mrs. Martens observed that children in Canada are free to learn about God in church and school whereas in Russia the state regards the children as "theirs" for indoctrination with the ideology of the Communist party.

The next public meeting of the Mennonite Historical Society of Ontario likely will be held at Conrad Grebel College in the fall. It is the society's intention to hold two public meetings annually, with the spring meeting in a community other than Waterloo.

From *The Mennonite Weekly Review*, May 12, 1966

Letter to Upper Canada

(In 1840 Henry Eby, Ontario, Canada, published a booklet of significant German letters which had been received by Bishop Benjamin Eby and others living in Ontario. In 1939 these letters were printed in English by Thomas Reesor of Pickering, Ontario. The first letter in this 32 page booklet is reprinted below. M.G.)

To a number of families belonging to the Mennonite Church, who, in the year 1800 moved from Pennsylvania to the Niagara District in Upper Canada.

Bedminster Township,
Bucks County, Pennsylvania.
September 4, 1801.

To our small Mennonite Brotherhood in Upper Canada, we wish, in one greeting for each and all of you, much grace, peace, and mercy from God, the dearly beloved heavenly Father, the pure love of his Son Jesus Christ, and the strength of the Holy Ghost, which brings about ev-

ery kindness and which through the merits of Jesus Christ, would work strongly and actively in our hearts and yours, so that we in our country and you in yours may shine like lights in the world to the glory of God and the growth of his kingdom during these recent troubled times, in the midst of this crooked and perverse generation, Phil. 2, 15; and that many more may be brought from darkness to light and converted from the power of Satan to God. Amen.

In addition to this above mentioned greeting and good will, to every one without exception, we one and all find ourselves urged through love to write a little to you. I must, now, in my own and my fellow-servants names, dear brother, Samuel Meyer, answer your letter, which you wrote to us in your name and that of your other parishioners, and in which you revealed your request, namely: that you think it dangerous for yourself and your followers to be long without an instructor and arrangement for Christian assembly, and that you desire that some of our brethren and citizens of Pennsylvania might come to you, in order, with the help of God, to arrange among you, by votes and lot, the people of the church and the elders into an evangelical congregation. I have already thought a great deal about a way in which you could be helped. Moreover, I read your letter of meeting of members and elders, and asked for advice. I also sent a copy to Conestoga, as a matter which concerns them as well as us, in order to learn what they could do in word or deed. However, they replied that you should by all means be granted your reasonable request, and that they had discussed it at a meeting, but for this year, through the demands of the members and fellow-believers living remote and far distant, they had so much travelling and work that not one of them could come to you. Moreover, among us no one has yet been able to agree to it either. To tell the truth it seems, up to now, as if no one were equipped with the courage and strength for it and without these no one should attempt it. Even if some one wanted to try it without a spiritual preparation, what good could he do for you? Nevertheless, your request was not judged unreasonable by any one. However, it is thought that through

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UPPER CANADA

(Continued from Page 2)

divine providence something else might yet be arranged, either that you do not need outside ministers, or that the Lord, in whose hand we all are, will prepare several for it and remove the obstacles from your paths through His almighty benevolence, so that even one almost blind could travel it; as he says according to the Prophet Isaiah 42:16, "And I will bring the blind by a way that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not foresake them." Further, Isaiah 46:11, "I will call a man from a far country that executeth my counsel; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Thus, since it is so, that everything is in the hands of the Lord, and He does as He purposes, and not always as we purpose, so let the courage of no one fail who fears the Lord, but rather do as He says: Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Furthermore, dear brethren and sisters, do not cease to seek the Lord, and do not give up trust. Work in the fear of God and in continuous prayer, so that He holds you worthy of His assistance. Cling to Him sincerely, so that He wants to be with you and that He will appoint such of you, whom He knows suitable for it, by vote and lot, to preach the Gospel with an obedient submission to His will in the necessary work, and also as ministers and helpers, to guide in christian ways the rules and regulations of the necessary council of elders concerning their duty to the church and especially their own house. However, if the vote of all (as could happen) should fall on one man, be it for minister or elder, he should just be ready and pray earnestly for the promised Holy Ghost, and if he sincerely holds to the office with upright intentions, he will receive it. Through Him and with Him one has a lawful calling, be there ministers there or not. Indeed, human assistance and arrangement are also from God, and are not to be rejected when they can be had. However, the Lord is not bound to appoint or choose; His hand also cannot be bound. But, without being called to it by God, no calling is sufficient, and even if every minister were to place his hands upon him. We find, indeed, very clearly in the Holy Writ, Old and New Testaments, that the Lord has appointed directly and indirectly

men to this or that task in His diverse offices. Be it but from Him then eventually it will have a good outcome, except if the one appointed does not remain true and humble. For it is this that the Lord demands of all His servants, that in whatever kind of office they always be in his employ. Therefore, if in such a manner the Lord should call one of you to His service, may he not be ashamed to preach, enliven, and to administer the Gospel, for a true Christian, without doubt, already belongs to the people of which I Peter 2, 9 says: "But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." But each of you strive with the help of God to fulfill his part of what this holy Apostle says, I Peter 2, 12: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation," and chapter 3, from the eighth until the fourteenth verse: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, merciful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" Beloved friends, we often think of you. The sincere wish of your brethren is that you, in the new land, may surely also lead a new life in holiness and righteousness which pleases God. If you will strive to carry such fruits the Lord will not forsake you, nor neglect you. Ah, nevertheless each see to it that he fears and loves God in his heart. If this is not your aim, then a minister and church will not help you, but church will again become for many, just as there are too many such souls among us, a stale, impotent, tasteless, and customary performance! O beloved! Whoever loves you truly, will also wish that the Word of the Lord, as the Word of God, may gain place and strength among you, especially since, in the old countries it is more heeded as worth

while by the few, so that life and conduct are steered accordingly. On this account it is about to become dark and gloomy, and unrighteousness is taking the upper hand; belief and love are cooling; spiritual and temporal courts are breaking down. Also whoever has eyes to see and ears to hear sees and hears many kinds of signs lately. But woe! Of most people can be said: They do not heed them, although it's prophesied that terrible anger now hovers close over the heads of the godless, and over the world which is deep in evil, as has long been threatened by all the prophets, by Christ and His Apostles. So let us take the true Word of Jesus nearer to our hearts, which we read in Luke 21:34-36: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth; Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." I hope you will receive our communication kindly, as it is written so and have patience, even if matters did not go according to your wish, since no instructor has yet been found to come to you. Moreover, no one can know what the Lord may still do in the future. He may even, indeed force a time when it will be even more necessary than now because there are such among you yet who know as well as we everything which is to be done. We, the undersigned, aver that whatever is made known in this letter is our advice, as your brethren and helpers. While we live, and the Lord wills, we will try to give you advice by letter as well as we can, as long as you want us to. Herewith may you all, and all your affairs along with us be commended to the Lord Jesus, and to His and all Believers' intercessions. Written by your weak brother.

Jacob Gross

N.B. You will likely have understood that you among yourselves can acquire with prayer and fear of God and by votes and lots, ministers and elders who teach, keep, and maintain the same rules as we.

Jacob Gross
Abraham Wissmer
Abraham Oberholzer
Johannes Funk
Rudolph Landis
Samuel Meyer

The Old Order That Does Not Change

Alex Miller Writes of Visit to Amish Community in Iowa

Where Hooks and Eyes on All Garments Take the Place of Buttons; a Contented People Trained as Conscientious Objector to All War, They Literally Take the Injunction, "Turn the Other Cheek."

ALEX R. MILLER

June 11, 1922

It is a very familiar anthem that the "Old Order Changeth," but I am writing of an older order that does not change. I have in mind to write of a visit to the Old Order Amish church, a meeting which I attended on a Sunday early in the new year. A most enjoyable day it was, and I made a lot of new acquaintances, among a very quaint and interesting people. Why shouldn't they be interesting to me, for of that race I sprang, and while they believe in a lot of things that I do not believe, and they live lives that would be uninteresting to a lot of folks, yet, I shall endeavor to show you that they are a decidedly, interesting, worth while substantial folk. They have a lot of curious ideas and peculiar ideals, yet I believe you will agree with me, if you read this, that a great many of their ideas and ideals would hold water today, before any kind of an argument. But let me tell you my story.

These folks originated, so far as I know, in this country, in Pennsylvania. So, then they are a Pennsylvania Dutch speaking race, if I may say race, altho they came from Germany and are the same race as the rest of us. The sect was founded by one Samuel Amish, along in the sixteenth century, and is very much akin to the Mennonites, for in many ways they are exactly alike and they intermarry so that one might almost say they are alike. Indeed, the modern branch of the sect are called the "Amish-Mennonite," while the Old Order, which I am writing of, is merely called Amish.

Their first and most noticeable peculiarity, is the peculiarity of dress. The men wear all hooks and eyes on their garments, and women avoid wearing hats, but use sun bonnets in summer and peculiar hoods or bonnets in winter. The men wear broad brimmed, black hats with peculiar crowns and straight rims. The women wear the very plainest dresses, all home made, and not a sign of jewelry anywhere, not a finger ring or a pin of any kind, except the common garden variety pins which we buy for five cents a paper at pre-war prices. The legend is, as told me by my forbears, that they affected plain clothing and hooks and eyes during their early history, to protect them from military service, because one of the

tenets of their church is anti-war, and they carry it so far that they are Conscientious Objectors and nobody can understand their persistence in this conduct and belief unless he grew up among them from boyhood, and was one of them. You hear it from birth as long as you live among them, that you must be opposed to bearing arms even to defend yourself. They take, literally, the statement that you should turn the other cheek.

So when they were investigated in the early wars in Germany, along four or five hundred years ago, when attired in their peculiar garments, the king passed them up and did not attempt to force them into war. That is what caused so much trouble in our late war. And, in truth, it must be said they did not refuse to go because they were afraid, for a good many of them went into Armenian relief work that was vastly more dangerous than actual going to war. I do not defend them in their Conscientious Objections, but I do see their side of it, and they are entitled to more charity than they got.

But maybe you would like to know something of a church service held according to their customs and rites. They do not believe in church buildings, but hold church at the homes of the members. Every house is built with a view to having church service, once or oftener each year, as often as it comes the turn of that house. So the house is built with an extra large front room, or it is built so two rooms can be made into one large room, by folding doors. And it was such a house in which I attended service on a Sunday not long ago. The house was the home of William Herschberger, on Iowa City Road, and it comprised one district of three in Johnson county, the only ones in Iowa, altho there are 8,000 of the Old Order churches in the United States. I would not say that they are a growing church, but they are not dying out, because there are just about as many of them as there ever were. But of course, being so extremely old-fashioned, they are not growing. In many beliefs they are similar to the Mennonite churches, as already suggested, but in their mode of worship they are vastly different. So then, they had gathered at the Herschberger home, and they began services at about 10:30. Dr.

Stutsman of Washington, who was raised among them, left me there while he went up the road to visit his parents, and without him, it would have been rather embarrassing to enter their church, because it is not like a public place, but it is a home. And one feels a little hesitancy about entering a home for any kind of a gathering, without the introduction that the doctor gave me.

They were singing their first number, as I entered. They use German song books, without the music, and a leader starts the song, and the rest fall in, but nobody gets out of touch, or tries to start the line without being led by the one who started the selection, whatever it may be. And the singing is like nothing I ever heard. I always had heard of it, but never expected so weird and so peculiar and so remarkable as it really turned out to be. There is the oddest drone and wail and chant. The young folks sing without looking at a book. Indeed, one Sunday, the householder where the service was being held had forgotten to bring the song books and they sang the entire service without even the books. All sing the same tune. There is no bass and no soprano, or tenor, but all sing soprano, if it is soprano. All sing the same score. It has been so long since they had music or "notes" to guide them, that they told me it was handed down by tradition. But a little questioning developed the fact that these tunes were all written, and are preserved by notes, but they have been so little used, that the members themselves have forgotten it. The words are very worshipful and very expressive, for example, one line I recall said, "We sinners stand on thin ice." Which is true. No, it was "sleek ice," and it is even worse than that, methinks. But as long as there is ice anywhere about a sinner, it would seem he still had something to learn in the way of heat.

Chautauqua seats of the crudest type would be more comfortable, but they are used to them, and seem to enjoy it. The preachers stood in the middle of the east side of the room, near the door leading into the kitchen, because there were worshipers in the kitchen. The benches in the main room faced the preachers, and the seats in the north section of the room faced south so they had to look at the preachers, east by south, and these seats were occupied by the sisters. For let it be known that the sexes are seated apart, in the Amish church. The children all go to church, and going on the theory that hunger caused riots, they keep them down, by feeding them. Twice

during the preaching services, the housewife or somebody for her, passed a dish of cookies and sweet buns, and the children helped themselves into good conduct. Maybe if other churches would feed some of the congregation, better attendance might accrue.

Then, when they had intoned the second one, the preachers, four of them, appeared from upstairs, where they may have been in consultation or engaged in planning the morning service. Then without any announcement, when the song service had ended, the first preacher got up and talked fifteen minutes, without a text or without a scrap of a note, or without a pulpit, to hide behind. He is a new man, I learned, just starting in and he has had no theological training, for they do not believe in anything so wordly as a theological seminary. And what he said was about what any of the rest of us would say. He quoted from Paul a number of times, and would not always get the exact language, but mended that discrepancy by admitting that the exact language did not come, but he added that his hearers were familiar with what he had in mind. I am not so sure that I always was so familiar with it, tho his members may have been. He admonished them against greed, and immorality and against assuming too much goodness and told us all that in the beginning of the new year, it would be a good plan to take stock and adjust ourselves to the needs of the times. All of which any preacher in Washington or Iowa City or anywhere else could endorse. Then Mannaseh Miller read the Bible lesson, from St. Luke, anyhow, it was from one of the Gospels and it told the story of the birth of the Savior and of the flight into Egypt and Rev. Sam Kemp preached the main sermon, which reminds me that I did not state the name of the first preacher which is Rev. Harvey Stutsman, a beginner and a cousin remote, of Dr. E. E. Stutsman of Washington, and by whose good offices, I was able to go to church.

Rev. Samuel Kemp has the fire and pep of a real orator. His sermon outline was not complete and it lacked the sequence of a finished sermon, but what he said was well said and it fitted into the New Year season as well as if Dr. Gunsaulus of Chicago had said it or Dr. Cadman of Brooklyn. He preached on the tendency of the times, of the need for self-searchings, of the uselessness of church membership, if that is all we depend upon, in short it was right up to date, and as already stated, Rev. Kemp has the fire and the zeal of a real orator. Young

Stutsman is too new, yet, to even prophesy what he will make. Some of the youngsters got thirsty, as youngsters do, some got restless and needed to be removed from the room, and the door right by the preacher was the only way or egress, so they walked right past him, and he did not even notice them, so little was he distracted. Those of the children who would not be quieted by cookies were removed from the room.

At the conclusion of his sermon the preacher asked for testimony, after their custom, and Rev. Christian Yoder, the regular pastor, testified and pronounced the sermon by Bro. Kemp fully orthodox, his sentiments worthy of observance and the day well spent. By the way, Bro. Kemp belongs in the adjoining district and was invited to preach as an act of courtesy, but he was worth hearing, for what he said, whether you believe in his style and in his church or not. What he said was good. Rev. Kemp had even read and explained the story of the flight of the Holy Family into Egypt, all in German, and it was a pretty story, and from their references to the birth of the Savior and to the fact that it was New Year's Day I assumed that it was combined Christmas and New Year's service. Now, at church, every woman wears a covering on her head. It is just as much a breach of church rules to go into church services bareheaded as it is to do the same at the Catholic church. I could give you the scripture they use for a basis, if I would take time to look it up. But they have the scripture for it, all right.

Each girl wears a black cap, which is the best description I can give of the head covering, and the matron wears a dainty white cap. Not a sign of jewelry anywhere appears. The watches worn by the men, do not show any chain. The women who are unmarried wear a kerchief, neatly wrapped about their body, across the shoulders and pinned carefully but not with anything more adorning than a common pin. And thus they sit, men and women on benches with no backs, for two hours, because that is the length of the service. Every man is supposed to wear a chin beard as soon as one will grow, and barbers get no business out of them for hair cuts, because all the haircuts are home made and while they are not given as uncharitably suggested, by placing a crock over the customer's head and the hair cut by it, it looks it. They wear their hair, then, rather long, and they shave merely their upper lips. Their contention is that Christ wore a beard, so they should imitate him. And when you see

their devotion to their beliefs and their good behavior in the community and when you know that they do try harder than most folks to be honest and honorable and law-abiding, you forget the peculiarities and you are impressed, that after all, the whole world is akin, if folks only knew it.

And then, when the formal service is over, the pastor said rather adroitly, that all brothers and sisters were to remain seated, which I took, without further hint to mean that my room was preferable to my presence, and I disappeared to the back room in the house, out of sight and out of hearing, and soon, the call came for dinner. In fact, it is not a dinner but a lunch, which is just as much a part of the service as the preaching. Two long tables were prepared and loaded down with eatables, tho not so very elaborate. We had to eat homemade bread, and plenty of good butter, apple butter, peach butter, molasses, honey, coffee, pickles and pickled beets. And everything tasted good. I got behind the procession and before I had drunk my second cup of coffee, the preacher, near whom I sat announced, "Thanks will now be said," and then I drank my cup of coffee after thanks had been said. And nobody prayed audibly, either before the meal or afterwards, but the leader merely said, "Now let us be quiet," and we sat for three minutes, in silent adoration of our Creator. And why is that not rather impressive for all to be invited, merely to inward adoration and rumination.

After the lunch had been served, and there were more than a hundred to be served, we men sat around and visited, and they catechised me just as much as I catechised them. For example one shrewd preacher asked me the significance of a badge in my lapel. I knew what was coming, so I forestalled it by saying this is Masonic, but now, just because you deplore secret societies, we are not going to argue, and we didn't. They are just as violently opposed to Masonry as the Catholics or the United Presbyterians, and I might say the Covenantors, because the United Presbyterians are slacking up in their opposition.

Now, the four preachers present, let me recapitulate, were Samuel Kemp, Harvey Stutsman, Chris Yoder and Manasseh Miller, but not one of them is a Bishop. I believe Chris Yoder is a deacon, although I may be mixed on that. Not one of those named can perform a marriage ceremony. Their Bishop died a year ago. He was Noah Yoder who died last March aged 76. He was a good man, and full of years. In case

(Continued on Page 6)

THE OLD ORDER

(Continued from Page 5)

they need a Bishop, they can send to one of the adjoining districts where they will find Isaac Hel-muth, Peter Kinsinger or Jacob Swartzendruber. And at their funerals, they do not employ an undertaker, although they do now have the bodies embalmed. Formerly they did not. They do not use a hearse but a spring wagon, as a hearse would denote an unjustified pride, and while they do not believe in the use of a hearse at a funeral, they are perfectly consistent, for they do not believe it is right for them to use automobiles, so Henry Ford would never have got rich selling cars to the Amish of the Old Order. Which causes some of the members now and then to break away. Their carriages must not be too elaborate, but very plain and perhaps a little uncomfortable would be still more nearly to their liking, for in a way, they follow the theory of the ascetics and the flagellants. So not a car was seen at the gathering, but many carriages, and every horse was in the big bank barn. They are not only good liver themselves, but they take excellent care of their beasts. Every farm is equipped with a big bank barn and a big house, although the house is very plainly furnished. There is not a picture on the wall. They do not have window curtains, either lace or otherwise, and this suits me. I hate window curtains. They have shades at the windows, but no curtains. Rag carpets adorn the floor, a wood stove keeps it warm, and the cellar is filled with very good things to eat, in season. Telephones are not allowed, because they, too, are the works of evil spirits and tend to worldliness and they take literally, the Bible's admonition, to avoid all appearance of worldliness or of a proud and haughty spirit.

Now, since saying this much, more must be said, by way of emphasizing the hospitality of these remarkable people, and I urge my readers not to get the idea that they are to be confounded, with Amanaites, of the German colony, for they have nothing whatever in common. They are not communists, although they practice some of the best things about communism. They do not insure in worldly insurance companies, but they have a mutual insurance company of their own, run and paid for by their own church. And each church is a law unto itself. When they choose a preacher, there is no such thing as a pulpit committee, but is done by a committee of the whole. All nominate one or two or as many candidates

as they choose. Their names are placed in Bibles or a Bible and then are withdrawn therefrom, and the first one drawn is the lucky man or the unlucky man, whichever way you care to take it. And then, he begins to learn to preach. They do not believe in a paid ministry and they do not run their Sunday school as we do, but use the Bible for their guide and study it wholly and the result is, that there are a great many mighty good Bible scholars. They have a meeting house for the Sunday school, where all gather, but in winter, for three months they disband the Sunday school, because they are all farmers, and therefore country dwellers and too far from the Sunday school meeting place and the attendance would be too irregular. Their teaching and study of the Bible is all in German and every child learns to read German. The German language is well kept up, and in this, I can see no harm. It is the folks talking it, and you can talk patriotism as well in German as in English.

I want to emphasize again and again their extreme cordiality. Indeed, I never was better treated, and nothing herein contained is to be construed as in the least disrespectful or in any way a reflection on these fine folks. I never met finer people than the clergymen, of whom I have spoken and I must not forget young Mr. Yoder who took me off Dr. Stutsman's hands and introduced me to the others. And I especially want to mention Benjamin Hochstettler, the father of the wife of William Herschberger who was my host as the meeting was at his home. Indeed, it was worth my trip to meet Mrs. Hochstettler, who is a cousin to my father Peter Miller, who died in 1899. Her maiden name was Schrock and her birthplace, Somerset, Pennsylvania. The first thing I noticed after entering their little house, for they live in the back yard from the old house, was a Grandfather's clock, for which I offered her \$100 but she said it was not for sale, because it was promised to her youngest daughter. I was not spending my money, but I have a sale of a Grandfather's clock, in mind. I will sell it, if I ever get it to, Mrs. Leigh Wallace of Washington, Iowa.

So they not only brought their Pennsylvania and Ohio customs, but much of the old time furniture. If you do not know these people, you have missed an interesting group of our citizenry. And it was refreshing to hear the preachers tell their hearers of the goodly land in which we live and of the goodly time in the world's history in which we abide. It was a note of optimism I

was glad to hear, and which you will be glad to hear of if you like nothing else here set down. I deemed it a Sunday, a New Year's day, the first day of January, 1922, mighty well spent.

Alex Miller in
The Burlington Hawk-Eye
Burlington, Iowa
June 11, 1922

(Alex Miller was a descendant of Amish Mennonites and thus had a superficial knowledge of their background. Although this article contains many inaccuracies, it contains enough first-hand observations to make it a valuable historical document. M.G.)

An Old Letter

Greene Twp., Wayne County, Ohio.

July 27, 1830

The grace of God, the love of Jesus Christ and the congregation of the Holy Ghost and the Truth, knowledge of the Word of God from the Revelation of Jesus Christ. I wish thee my beloved father and co-servant in House of Lord Johannes Mast and hereby greetings to all your co-workers and your wife and everything well to all the brethren and sisters in their Conestoga with a prayer that the Almighty gracious God would lead and rule our hearts according to his holy will and his good pleasure so that nothing in us would be noticed as being not in God's will and ruling but only to the blessing and up-building of the Church and to the blessed peace and unity which to do we are of the same opinion [gesinnden] as far as the dear Lord helps us in our infirmity and weakness. We would inform you that as according to the flesh are fairly well and we hope that these lines will find you in good health and peace as the Apostle said, "In peace have I called you," and Jesus says, "If ye have peace among yourselves, everybody will recognize that ye are my disciples." Further, we have a letter from our co-worker regarding the meeting at the Glades of which we spoke, when you were here i.e., once again to meet and in this letter they say they will let us set the time of this meeting. Since we received the letter only in the Spring, we have found it advisable to meet in the fall and we have decided on the third day in October, if the Lord will and we live, we will meet you there. Now my dearest father and co-worker, I hope by the grace of God it will be possible for you to see us another time to come another time to us and as many of the co-workers as possible so that

the old Father and co-worker, Peter Blank, could come to us, which would make us very glad and if we cannot come that he at least would send word with those who do come, so we will know how to proceed on these affairs. Furthermore, it seems to me, we all have need to choose the good part with Mary and not all the time with worry and anxiety to blame each other in written and spoken word which always deals with temporary things about which the Lord spoke to Martha, "Thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." So let us with Mary choose the good part and sit at the feet of Jesus and listen to his Word and doctrine [ordnyngen] and to love each other and bear with each other and leave the rest to the Almighty God and whatever we learn from the Word, to admonish each other, which is a gift of God for mortal men, to teach each other. As the Apostle Paul was a chosen vessel, so he could open the Word to his listeners and to Lydia and as the Lord says her heart was opened and God is all in all and He is the one who works His will to do and he who will not bear in patience his co-worker in the knowledge which he has received, he shall determine himself whether he is true, whether the Lord has given him his information [erkenntnis] or whether he is just trying to suppress his co-worker. As the Apostle Paul says, we are to come into the Unity and Spirit as he teaches in Ephesians: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.["] Further, we have much to write but I must close that the Lord willing, we will see and talk next fall.

So much from your father and co-worker.

David Zug	Johannes Greiser
Christian Brand	Johannes Stutzman
Johannes Joder	Jost Joder
[G?]	Sideon Zug

(This is a copy of a document given by Christy Mast to Noah W. Schrock. Copied by J. C. Meyer, Goshen, Indiana.)

Jacob J. Toews, Winnipeg, Manitoba, is working on a thesis on "Early Mennonite Brethren Missions." He spent several days in the Goshen College Historical Library during August.

An Inquiry

Immigrant Christian Yoder (1726-1816), *Der Schweisz*, was the father of fifteen children, oldest of whom was Fannie (Frane, Veronica), born 1753. To date we have found no definite trace of her. She may have died young, remained at home unmarried, have come to Bedford County, Pennsylvania, under a married name, or become separated from the others due to geography or religious affiliation.

The Census of 1790 would lead one to believe she might have still been in the home but data of 1783 would contradict this. If she was married, it is interesting that the name of her marriage partner was not handed down in family records as it was for her sisters.

Dr. C. Henry Smith (*Mennonites of America*, p. 214) refers to a Hooly coming to Bedford County with Christian Yoder, given elsewhere as David Hooly. Christian's second wife, mother of most of his children, had a brother David, born 1754. According to the indenture deed of 1774 his land joined Christian's in the Glades. There are references to Hoolys from this community going to Ontario and eventually on to Indiana (Peru and Clay County). A more promising lead is a record of a land transaction in which David Hooly of Coshockton County, Ohio, sold land to Daniel Yoder in 1826 which he had bought from the U. S. General Land Office in 1820. This involved land now included in Clark Township, Holmes County; and David's wife, who made her mark, was named Feronica. Thus far this is a dead end, with no other Hooly references coming to light in that area.

We would welcome any data or leads which can help to trace the descendants, if any, of Fannie Yoder.

Mrs. Leonard C. Kreider
408 Highland
Wadsworth, Ohio 44281
August 10, 1966

Mennonite Research News and Notes

MELVIN GINGERICH

In 1952 Peter C. Gutkind wrote a master's thesis at the University of Chicago on "Secularization versus the Christian Community: the Problems of an Old Order House Amish Family of Northern Indiana."

Arnold J. Koelpin, New Ulm, Minnesota, is doing a doctoral dissertation on Lutheran and Anabaptist differences on the question of baptism in the sixteenth century. His adviser is Dr. William Maurer, Univer-

sity of Erlangen, Germany. Koelpin worked in the Goshen College Historical Library for six weeks in June and July, 1966.

Earl M. Maust, Eastern Mennonite College, Harrisonburg, Virginia, is writing a doctoral dissertation in the School of Music at George Peabody College on "The History and Development of Music in Mennonite-Controlled Liberal Arts Colleges in the United States."

Dr. James W. Stayer of Bucknell University spent several months this past summer working in the Goshen College Historical Library on "The Theory of the State Among the Peaceful Melchiorite Groups." He received an American Council of Learned Societies grant for the study.

H. R. Davis, Adrian, Michigan, is working on a doctoral dissertation at the University of Michigan on "Medieval Ascetic Vitality as a Factor Underlying Protestant Disunity and the Emergence of Anabaptism in the Early Sixteenth Century." He spent a month in the Goshen College Historical Library during the past summer.

James E. Landing is writing a doctoral dissertation at Pennsylvania State University in the Department of Geography on "Spatial Organization of an Old Order-Beachy Amish Community." He is doing his field work in northern Indiana and his library work in the Goshen College Historical Library.

The Benjamin Amstutz Family Record, 1853-1966, was published in August 1966 and is available for fifty cents from Evelyn Jane Amstutz, Mennonite Apartments 32, Scottdale, Pa. 15683.

In 1965 the Locust Grove Mennonite Church, Burr Oak, Michigan, published a 25th anniversary booklet, covering the years 1940-1965. Copies may be obtained from the pastor William D. Hooley, Route 2, Burr Oak, Michigan.

The Sycamore Grove Mennonite Church, Garden City, Missouri, celebrated its centennial on August 6-7, 1966. A 104 page booklet on the subject "Sycamore Grove Centennial 1866-1966" is available from the pastor.

Available from Mrs. Verle Oyer, Foosland, Illinois, are the following multilithed family histories: *Jacob Zehr, 1825-1898*, 75¢; *Joseph Oyer 1814-1866*, 50¢; *Joseph and Mary (Burkey) Birky*, \$2.00.

A limited number of the long out-of-print *Mennonites in Iowa* (Iowa City, 1939), by Melvin Gingerich, are available for \$7.50 each from the author, in care of the Mennonite Historical Bulletin, Goshen, Ind.

Book Reviews

The Mighty Whirlwind. By David Wagler. Pathway Publishing Corporation, Aylmer, Ontario, Canada, 1966. Pp. 266. \$3.00.

This book is subtitled "An Account of the Palm Sunday Tornadoes" and refers to the tornadoes that ravaged the north central United States in 1965. It is told with commendable accuracy and simplicity by an Old Order Amish writer and member of the publishing corporation that has released the book. The area of particular interest and research to this author was the northern Indiana counties heavily populated by people of both Amish and Mennonite persuasion. The account, however, is by no means limited to the effect of this terrible catastrophe to these people, but rather gives a detailed narrative of the coming of the storm, its destruction and the aftermath as it affected all who happened to be in its path. It is a balanced account which gives full recognition to the work of the local law enforcement agencies, the Red Cross, Mennonite Disaster Service, and other local and voluntary groups who assisted in the search for the injured and dead, the clean-up work and the rebuilding. No attempt is made at any point to conceal the names of persons whose personal stories or contributions are noted.

Author Wagler declares: "This is not a history of the Palm Sunday tornadoes. That would be a lifetime job and no one book could contain it all. We have tried to present a sampling of the events, before, during and after the disaster. Not only the facts, but the feelings!" He freely and fully recognizes that no book appearing so soon after the event could possibly be complete or even claim to have included the "best" items. He has rather attempted to gather the snatches that were available and to weld them into an orderly and well-proportioned story. In this he is remarkably successful when you consider both the complexity of the event and the relative lack of writing and publishing experience.

An earnest attempt was made to authenticate every detail and story and where no such verification could be found the incident was omitted. Conversations were reconstructed in order to convey the feelings and reactions of the people involved. A general history of tornadoes and their advance detection and warning is included which describes the strange attitudes taken by the Weather Bureau over the years.

The story's dramatic interest was heightened for me as I came across the names of personal friends and of the things they did and said during and after this fearful event. The book contains many pictures of the destruction, but these are utterly devoid of people as might be expected by those familiar with the Amish attitude toward photographs. There are also several maps and some diagrams of the formation and operation of a tornado.

Numerous freaks of nature are cited as in the case of a corner cupboard left standing with a few partitions of one house. It was found that the drawers had all blown out of this cupboard and disappeared, but one of the drawers from a buffet had been inserted into the cupboard. The items in the drawer had not been disturbed, but the buffet had disappeared. Or the case of a deep freeze lying peacefully on top of the picnic table out in the yard. Or the dress that was found not torn and without a button missing sixty miles away from where it was before. Or the book found lying open at the only page showing a picture of a tornado.

The book is commendably free of what we might call Amish prejudice or bias. Once or twice the author engages in a bit of preaching or in a bit of moralizing as when he says that human nature is not so likely to stoop to animal levels in rural areas where the works of God are more in evidence. Taken in its entirety, it is a story remarkably well told and should be promoted by church and Sunday School libraries.

Gerald C. Studer

* * *

The Lord Is My Shepherd. By Joseph Stoll, Pathway Publishing Corporation, Aylmer, Ontario, 1965. Pp. 186, 3 appendices, 2 maps. \$2.75.

It is a pleasure to review this book because it is a delight to read. It is a simple, wholesome, true story of the life of Elizabeth Kemp Stutzman, who was born and raised in the Old Order Amish faith. She was still living in 1963 and may be yet, for all I know. Her life reaches back into the early days of pioneering in Kansas and since she with her family was among the first to move from Daviess County, Indiana, to Kansas the story is liberally supplied with incidents from her years there. Her later years are (were?) spent in Hartville not far from my own home community of Smithville-Orrville.

This story comes close to encompassing some of the people I knew as a lad while attending the little white country schoolhouse known as

Carrs School near Tracy's Filling Station. And it comes close also to including some of the people that are distant relatives of mine. Then too, I have been a reader of the Blackboard Bulletin, a parochial school mimeographed magazine edited by Joseph Stoll, the relatively young Amishman who is the writer of this story.

It is an unusual thing for an Amishman to write a book at all much less to choose to do it in English. It is an equally unusual thing for a group of Old Order Amish men to join together and form a publishing corporation and to turn out a whole series of excellent books. I must also confess that I am impressed with their writing ability in a language that is usually a poor second to their preferred German dialect. This is the kind of story that will make a solid contribution to continued and greater understanding between the Mennonites and Amish, even to encouraging the former to be less embarrassed by their historical connections with the latter. *The Lord Is My Shepherd* can be highly recommended for family reading and for church libraries. As might be expected, the book contains no pictures except for the simple drawing of sheep on the paper jacket.

However, the book is not without a very few very minor faults. There seems to be an error in number about a third of the way down page 106. Readers may be also perplexed by the references to cow chips when they compare the context of page 133 with those of 136 and 147. There may be just the slightest prejudice reflected in the comment on page 142 where the writer says, "There was no Sunday School for the Stutzman children, yet these sessions at their mother's knee were much more effective," for the Sunday School has never been advocated, nor I hope, resorted to, as a replacement of such sessions at the parents' knees. There is a suggestion of superstition concerning the burning of anything having God's name on it on page 181, and it came from an Amish minister at that. And what is the meaning of "salt rine" on page 177?

This book was released in February, 1966 and the publisher reports that already in June, 1966 the first printing of 4000 copies is nearly exhausted. A second printing is in preparation. It would be of much interest to know what percentage of the readers are themselves Amish. May God bless this very creative and Christ-honoring publishing venture.

Gerald Studer